The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XIX. NO. 5.—WHOLE NUMBER 941.

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Daily Public Worship.

"One day in Thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of ungodliness."---*Psalm lxxxiv.* 10. 11.

PUBLIC WORSHIP is celebrated, every Week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M.
In ALL SAINTS' CHURCH . . . . 6 1-2 " 5 "
In ST. LUKE'S CHURCH . . . . 8 " 6 1-2 "
Holy Communion every Sunday at 7 A. M., except 2nd Sunday in the month, at the usual hour.
In ST. CLEMENT'S CHURCH . . . . . 6 1-2 " 5 P. M.
In CALVARY CHURCH . . . . 8 " and 6 "
In CHURCH OF THE ANNUNCIATION . . 9 " and 4 "
In CHURCH OF THE HOLY COMMUNION . 7 1-2 and 6 "
On Fridays, evening Prayer, with Lecture, at 7 1-2 P.M., and on Saints' Days a second service, Lecture and Offertory, at 11 o'clock A. M.
In CHURCH OF THE CRUCIFIXION . . . . 8 A. M.
In EMMANUEL CHURCH . . . . 9 " and 6 "
In CHURCH OF THE HOLY APOSTLES . . 9 " 7 "
In GRACE CHURCH, Brooklyn Heights, 8 1-2 4 1-2 "

Calendar for April.

1. Sunday next before Easter.
2. Monday before Easter.
3. Tuesday before Easter.
4. Wednesday before Easter.
5. Thursday before Easter.
6. GOOD FRIDAY. (Proper Psalms instead of Psalms for the day.)
7. Easter Even.
8. EASTER DAY. (Proper Anthems—printed immediately before the Collect—instead of "Venite Exultemus"; and Proper Psalms instead of the Psalms for the day.)
9. Monday in Easter Week.
10. Tuesday in Easter Week.
15. First Sunday after Easter.
22. Second Sunday after Easter.
25. St. Mark the Evangelist.
29. Third Sunday after Easter.

Poetry.

From the Banner of the Cross.

The Cross.

BY MRS. JOSEPH C. NEAL.

The Spire of St. Peter's Church, Philadelphia, is surmounted by a gild d cross, which may be often seen in the twilight, while its support is invisible.

I.

The starless evening of a winter's day
Is closing slowly o'er the wild turmoil
That daily rise 'mid the dust and soil
With which the city marks her onward way.
The wind sweeps by with broken sobs and moans;
Dark clouds moved slowly onward in its track
Stood piled like ocean billows driven back,—
When suddenly are hushed its mournful tones,
But 'mid the gloom that sweeps o'er earth and sky,
A glittering cross stands reared alone and free,
As some white sail rides o'er a stormy sea:
The Church, the spire, are fading from the eye.
Upborne by angel hands at length it seems,
As 'mid the darkness, and the clouds it gleams.

II.

So life has closed to many a weary soul
That long hath passed the glowing morn of youth;
At mid-day faded the fair light of truth
In error's clouds that ofttimes darkly roll
Over the Heaven, once smiling, and so pure.
In turmoil and in blackness death draws near,
Remorseful phantoms of the past appear
With wailing tones prounouncing doom most sure.
Then while the dreary night is closing fast,—
When all on earth seems dark and desolate,—
The soul ere yielding to a hopeless fate
Glances toward Heaven; the cross is seen at last!
Above all clouds of doubt, all trials reared—
The symbol of our faith the dying one hath cheered.

Ash Wednesday, 1849.

For the Churchman.

"Grant us Thy Peace."

The Litany.

Thy peace—for earth hath none,—
O Saviour, to us send!
For nought that *we have done*,—
But as our truest friend.

Thy peace, when innocence
With early days hath flown,—
And hollow hearts, and cold pretence,
The world to us hath shown.

Thy peace, while hasty years
Bring toil and change and wrong,—
To calm all strife, to banish fears—
And make our weakness strong!

Thy peace, when health and ease
Strew blessings in our way;—
Thy peace, whene'er God's will decrees
They shall no longer stay!

Thy peace, whene'er the tomb
Hides those we fondly love,—
To light its cheerless, earthly gloom,
With radiance from above!

And give us then to know
How blest is their release,
Who, living in thy faith below,
Obtain thy "perfect peace"!

When toils and griefs are o'er,—
And foes from "troubling cease,"—
Where sickness comes no more,
Where Love hath richest store
In those "not lost, but gone before,"—
Saviour whom we adore
"Grant us thy peace!"

Boston, March 12th, 1849. W. W. M.

Selected Matter.

From the English Churchman.

The Bishop of New Zealand's Primary Charge.

Continued.

Another aid to purity of Doctrine is the Book of Common Prayer. We are scarcely conscious of the effect which has been produced upon our minds since childhood by this practical commentary upon the Bible. It has reduced to system and applied to practice the doctrines of the Gospel. It has taught us to analyze and distinguish the various acts of Christ's ministry; to express our wants, and to confess our sins, in language the most appropriate that could be used; it has arranged the whole Christian year in a series of devotional exercises, to bring before us the whole circle of our Christian faith and duty, so that nothing be omitted. On every Sunday in the year the Prayer Book places before us the example of Christ, the teaching of the Holy Spirit, or the mystery of the Trinity, dividing first the bread of life from Advent to Trinity, that it may be more readily received, and then uniting all persons and acts in one, and allotting the other half of the year to the contemplation of the undivided Godhead. This careful tracing of the footsteps of Christ and His Apostles cannot fail to lead us on in the path of true doctrine to a closer likeness to our Lord; and this is the service which our Prayer Book has rendered us from our youth up. It is easy to undervalue a privilege and a blessing when we have reaped the benefit of it. When the Liturgy of the Church has secured to us the habit of thinking clearly and practically upon all the several doctrines and acts of Christ, then we may be able to use extemporaneous prayer with less danger either of error or of omission. But is it not true that all the bodies which have most frequently and irretrievably fallen into error of doctrine have been those which have given up the Holy Guide of the devotions of their Fathers, and have trusted to the individual piety of the Minister, as he to the inspiration of the moment? They did not reflect that the worship of a whole congregation was imperilled upon the mind and upon the lips of one man, pray he well or ill; and not only their devotions for the time, but the soundness also of their doctrine for generations to come. And so it came to pass that congregations swerved from the faith, and passed into heresy by such imperceptible degrees, that the most searching inquiry can scarcely ascertain the time of their first deviation from the truth. Of those who still hold the fundamental doctrines of the Gospel, in separation from the Church, there are many, I believe, who are ready to confess that, under God, they owe much of their stability of doctrine to the scriptural system embodied in our Liturgy and Articles of religion.

It is not my intention to obtrude upon your attention more than is necessary any personal matter affecting only myself; but as I am responsible to you in my public character, and you have a right to know my opinion, I may briefly state once for all, and I trust I shall never have occasion to repeat the assertion that, so far as an unworthy child can love its parent, the Church of England has not a more dutiful or loving son than myself. You, I well know, have never suspected me of any contrary opinion, but have put your hands to a touching declaration, presented to me even with tears, that both in public ministration, and private intercourse, I had borne no other testimony than such as accorded with the Catholic doctrines of the Anglican Church. But since it has pleased others (whom God forgive) to put forth vague suspicions, and to attach uncharitable names, I hereby enter my deliberate protest against all attempts to sow discord among the united Clergy of this Infant Church, and in their name and my own I declare solemnly, (if there be one dissentient, let him now speak and interrupt me,) that to the best of our knowledge and means of grace we have acted and will act only upon the principles of the Anglican branch of the Church Catholic; we the children of God, the members of Christ, and inheritors of the kingdom of Heaven; that her Liturgy will be the guide and strength of our lives; that her Communion will be the comfort of our death-beds; and that her Burial Service will be offered up over our graves. We cannot be dissatisfied with our Holy Mother, till we have requited all her benefits; we can desire no better guide, till we have overpast her course of teaching, and are craving in vain for higher and more spiritual gifts. But while we cannot but sit down and mourn over our own deficiencies; while we see the holiest of her gifts, the nerves and sinews of her system, her diffusive energies, impaired by our infirmity or neglect; if there be blame on the Church of England, let us bear it ourselves, as her members and ministers, and wait in faith, in patience, and in prayer, till the day shall come when it will please God to awaken us to higher deeds of Christian enterprize, to more earnest self-denial, to more entire devotion, to deeper piety, to more constant perseverance. If there were no other thought to bind us to our own Communion, it would be enough to trace the signs already beginning to be seen throughout the world, that God has mercies still in store for us, and designs to make our Mother Church a praise upon earth.

More than this, it is said by some, is required of the Bishops of the Church. We are called upon to join the ranks of unreasoning men, who, while they are tolerating and uniting with every other form of error, are pouring out their unmeasured invective against one. We dare not so abuse our sacred office, as to lend ourselves to cursing, when we have received commandment to bless. May God of his infinite mercy bless even our bitterest enemies—every class of Christians who, with the misguided zeal of Saul, persecute our Church, and think that they do God service; may he have mercy upon the Church of Rome, reform all her errors, pardon her subtleties, and abate all her false assumptions—and so restore to all Christendom that unity of heart and purpose in which the wounds of religion were healed, in the first ages, by the Catholic Councils of the Church. And in a more private, and therefore on a lower ground, on which I might have been silent, if I had not been called upon to speak, lest silence should be misconstrued into agreement with error, or fear of rebuking it; here also, when we are expected to censure, we find it rather in our hearts to bless—to bless those servants of God who, when much of our apostolical discipline had been decayed and lost, devoted all the energies of their mind, and all the intensity of their prayers, to building up again the walls which seemed to be tottering to their fall—those three men, mighty in the Scriptures, who, when they found us hemmed in with enemies, and thirsting for Catholic unity, went forth to draw water for us from the well of primitive antiquity; but one was taken captive by the foreign armies which had usurped the well. May we not respect the motive, commend the effort, and bless the men, even while we reject the gift?

You are entitled to receive this statement of my feelings that you may know how far I sympathize with the religious movement of which Oxford was the centre, and at what point I stop. I am not called upon to censure men whose private character I revere, while I differ widely from the conclusion to which some of them have been led. While it seemed that the one object of all their endeavors was to develop in all its fullness the actual system of the Anglican Church, neither adding ought to it, or taking away ought from it; but purifying its corruptions, calling forth its latent energies, encouraging its Priesthood in higher aims, and to a more holy and self-denying life; exhorting us to fast, and watch, and pray, more frequently and more earnestly; to be more abundant in our almsgiving, more diffusive in our charity; and to that end to retrench our expenditure and to look upon ourselves as the stewards of God—in one word, while they seemed to teach us to do in our own system and Ritual what the Apostles did in their days, and what our own Church still prescribes, I felt that I could not disobey their calling, because it was not theirs, but the voice of my Holy Mother whom I had sworn to obey, and the example of the Apostles which it was my heart's desire to follow. But when a change came upon the spirit of their teaching, and it seemed as if our own Church were not good enough to retain their allegiance—when, instead of the unity for which we had prayed, we seemed to be on the verge of a frightful schism—then indeed I shrunk back, as if a voice had spoken within me;—not one step farther, for I love my Church in which I was born to God; and by His help I will love her unto the end.

The doctrines then, my reverend and Christian brethren, which it is our holy commission to preach, are those which have been drawn from the pure written Word of God, received throughout the Churches of all Christendom, and embodied in the Liturgy and Formularies of our own Anglican branch. To these we have again and again declared our assent, in the most solemn and unqualified manner, admitting of no double meanings or mental reservations; but with our whole hearts, and in all simplicity and faithfulness, avowing our belief that, so far as the writings of uninspired men can embody the doctrines of Revelation, our Liturgy and Articles do fully and faithfully represent the Word which God first revealed by His prophets, and then lastly spake to us by His Son.

It cannot be necessary to spend many words to suggest to you how these pure and holy doctrines are to be preached. With our hearts, with our lives, with all our mind, and with all our strength, and, if need be, even with our deaths. And if death itself be within the scope of a preacher's obligation, much more everything that comes short of death. Our earnestness and self-denial is now all that we have to attest our ministry, instead of the signs and miracles of the apostolic age. Yet still there is a power given to the meek and patient servant of Christ, which none of his adversaries can gainsay or resist. Still there is a moral beauty in the feet of him that bringeth good tidings, and publisheth peace. Still there are hearts that burn at the breaking of the bread, and consciences that tremble when they hear of righteousness, temperance, and judgment to come; still there are awakened sinners, who ask, on bended knees, "What must I do to be saved?" and doubting readers of the Word of God, who desire to be guided, that they may understand what they read; and to all these it is our appointed ministry to dispense the pure Word and the Holy Sacraments of Christ; and, above all, that word of words, "Believe in the Lord Jesus Christ, and thou shalt be saved."

The subject itself will teach us the manner of our preaching. Who can be tame and listless when he feels that souls are pending upon his ministry of the Word. Commissioned as we are to proclaim doctrines so awfully, it may be so fatally, true, can we tell them as if they were mere fables, uninteresting to ourselves, and unimportant to others? Sermons will be effective, only so far as they are expressive of real feeling. No artificial gestures, or studied cadences, or polished sentences, or flowers of rhetoric, will supply the want of that inimitable grace, the abundance of the heart, out of which the mouth speaks. This is the true, and perhaps the only distinction which we can draw. All shallow opinions on the use of action, or extemporaneous delivery are the ordinary error of party spirit, which will allow nothing to be right, but what it practises itself. Everything is right which is done to edifying, and everything is edifying, which proceeds from an honest and true heart. If there be any deception, any affectation of display, any desire of human praise; anything, in short, but the pure love of souls, and the thankful remembrance of Christ's death; then the charm of preaching is broken; it may amuse the hearer, and exalt the preacher; but it will not touch the heart, or reform the life; it will not reclaim the sinner or save the lost.

This inward feeling, which is the soul of Christian eloquence, must first spring from a sense of our own unworthiness. We must tell to our fellow sinners what God has done for our souls.—This will beget a fellow-feeling, which, next to the truth itself, will give the greatest weight to our words. If we preach as sinners to our fellow sinners, not only shall we preach the truth, but also they who hear us, will feel our words to be true. This fellow feeling is the soul of the Parochial Ministry, the secret of its influence and power over the hearts of men. He who in the exercise of his cure of souls, stores up his mind, and softens his heart, with the confessions of contrite sinners; and watches the slow and painful processes of moral cure, by which a depraved life is gradually reformed; or hears the solemn thoughts of dying men, and the remorse of a conscience ill at ease; and feels in every case for his beloved parishioner as if he were his brother or his friend: that preacher will never lack argument for his sermons; and the word preached by him will have such success, that it will never be spoken in vain. We, who have tasted these joys of the parochial ministry, and from it have been called to the Episcopate, can tell from our own experience how much we have lost, in ceasing to be the bosom friends of the suffering poor, and the dying penitent. It is well for us, if we can find compensation for the loss, in imparting to those upon whom we lay our hands, the same source of ministerial comfort—Live in the hearts of your people, rejoice with them that do rejoice, and weep with them that weep. So will your words never fail of power, nor your ministry lack its need of joy.

SACRAMENTS.—The second great part of your duty as Ministers of the true Church is to take care that the Holy Sacraments are duly administered. On this point, as I have already said on the subject of doctrine, I presume that no difference of opinion exists among Clergymen who have subscribed the same Articles of Religion, and solemnly promised to use the same Liturgy. If in my intercourse with you, I should find that differences of opinion exist on the subject of the Sacraments, it is my wish to be allowed to discuss such points in private, with calm and thoughtful reference to the Bible, and, if necessary, to the best commentators; that any differences which are found among ourselves may at least be concealed from our flock, and be no stumbling block to them. Most earnestly would I deprecate the introduction of any modern publications of a polemical kind on these solemn subjects, lest we should be led away from the single and simple object of seeking the truth, into party spirit and a blind following in the track of some human teacher. We have the Bible, and that, if rightly used, will generally be enough: but, if not, then let us take some age remote enough from our own, and see how the same subjects were discussed in the times of our forefathers, and in what form the truth emerged out of the cloud. We shall find, unhappily, bitterness enough, but it will be an historical strife, not tending to a breach of charity among ourselves. We need not awaken new passions, or take the burden of them upon ourselves; for if heat and strife could have elicited the truth, the virulence of Church controversies would have set all such questions at rest for ever. We shall rise from such an inquiry, furnished with all the arguments on both sides of every question; and I think, with the strongest loathing of the unchristian tone and temper in which, too often, those arguments were advanced. We shall gain from the experience of former controversies, both the elements of truth and the warning to use them rather for meditation than for strife. The age of the Reformation, more especially, will enable us to examine the Anglican doctrine of the Sacraments; and will teach us at the same time the strongest lesson of the length to which controversy may be carried.

There are some general suggestions which I would offer to your notice, in the hope that we may be so guided, even in the points on which we differ, by a spirit of charity and candour, as to be able to seek for truth, as men who value it above every other good; and yet to hold fast the bond of brotherly concord one with another.—First, let us avoid all contests of mere words. Before we discuss a subject, it becomes us to define well the sense in which all technical words are to be used. Regeneration, Sacrament, Adoption, Renewal, Conversion, Justification, Sanctification, are words of very wide and general import; and have been used variously by religious writers, and by different persuasions of Christians. Men of piety and dispassionate judgment seldom dispute abont the realities of doctrines; but the names which men have given to the leading points of the Gospel are continually discussed; chiefly as it seems, because two persons may use the same name to express very different acts of grace. What fearful danger, for instance, there is, in the light use of solemn words; when, in the current language of the day, some men are said to take a low, and some a high view of the Sacraments. What is the real meaning of these words? If we mean by a Sacrament an act or ordinance of Christ, it is impossible to form a low opinion of it; if we mean by it an act or ministry of man, it is equally impossible to think highly of it. So far then as we believe a Sacrament to be an act of Christ, ordained by His example and His word, blessed by his spiritual presence, accomplished by His power; we cannot think lowly or lightly of any act of Him, whose shoe's latchet even the greatest of the children of men was not worthy to bear. On the other hand, it is impossible for us to believe that a Sacrament is in any respect the act of a man; for we shall all be found to agree in the words of the twenty-sixth Article, that Sacraments be effectual, because of Christ's institution and promise, although they be ministered by evil men. What then is meaut by a low view of a Sacrament? We can understand the high and holy feeling with which all true Christians look upon everything that is so united with Christ as to be part of himself. St. Paul did not put the Cross of Christ in the place of Christ, when he said, God forbid that I should glory, save in the cross of our Lord Jesus Christ. So neither do we put the Sacraments in the place of Christ, when we teach our children that they are means of grace, and pledges to assure us thereof. When we speak of a Sacrament, we mean an act of Christ, and thereby no more to be disparaged or thought lightly of, than the Saviour himself. It is true, that an outward ministry seems to be given to men; but not so, that they can add to, or impair the grace and power of the Sacrament; except so far as to make it ineffectual to themselves, and a means of condemnation rather than of grace. So also there was a hem of Christ's garment, which a faithful woman touched, and was healed: and there was a brazen serpent, to which the Israelites looked up, and were saved: but they were not saved by what they saw or by what they touched; but (it is truly said in Wisdom,) by "Thee, that art the Saviour of all."

That every act and every ordinance of Christ must be in itself a means of grace, must be evident from the consideration that God can do nothing in vain. It may be permitted for wise ends that some men should make the grace of God of none effect; but they cannot make grace to be no grace; they cannot alter the character of the Divine perfection by the imperfection of man. God cannot be said to hold his power subject to any condition or contingency whatever: His grace is no less divine and perfect, when it is rejected of man, than when it is received. Christ was no less the Son of God, when he came to His own, and His own received him not; than when He was seen of angels, and received up into glory. And everything which is His, His Cross, His Body, His Blood, His Sacraments, even the hem of His garment, may be at His will a means of grace, as a part of Himself, and so united with His own Divine nature, as to be able to transmit the power and virtue of the Godhead. Can we believe that handkerchiefs and aprons carried from the bodies of the Apostles, were the means of healing to the sick, and that even the shadow of an Apostle was believed to have a like virtue; and yet doubt whether Christ imparts His power to any ordinances of His own appointment, which are still His own acts, not the acts of His Ministers; for we are but the clay which He moulds according to His will, when He puts forth his heavenly power to give sight to the blind.

Whenever, therefore, I speak to you of a Sacrament, I wish to be understood to mean an act of Christ himself, a covenanted course of grace by which He works according to His own appointment and will. Let us be the clay, the hem of the garment, the handkerchief, the shadow, anything which may best express our conviction that we are mere instruments in the hands of our Lord, and could have no power at all, except it were given us from above. We can neither make nor mar a Sacrament, except so far as to cut ourselves off from all share in it; we can add nothing to its efficacy, except the general power of intercession, by which, in these, as well as in every other ordinance, the effectual fervent prayer of a righteous man availeth much. It is not to exalt the Priesthood that we think highly of the Sacraments; but it is to give glory to Christ.

We come now to enquire what is necessary to the due effect of the Sacraments. Our course of thought upon this subject will flow naturally from the first recognition of the holiness and excellence of a Sacrament in itself. For if a gem be beyond all price, though its setting can never be of equal value, yet the owner will take care that it shall be of the purest metal and the best workmanshiy that can be obtained. Our belief that the Sacraments are the work of Christ himself must lay upon us the obligation of seeking for the best system by which they may be duly ministered. But this system will always be the mere setting, not the gem itself; and must on no account be confounded with the Sacrament. Such a system the Fathers of the Church of England desired to frame; and though much of their intention has fallen into disuse, there seems to be no part of it which does not deserve to be revived.

First, it is evident that the whole Church system for the administration of the Sacrament of Baptism depends upon the sponsorial office, and the ordinance of Confirmation. This is the safeguard which she provides for the inestimable jewel of Baptismal grace, which she believes to have been imparted to the Infant. As her prayer is, that every child regenerated in Baptism may lead the rest of his life according to that beginning; so her endeavor is, by wise precautions and pious counsel, to act in the spirit of her prayer, in training up the child of God to be a perfect man in the "measure of the stature of the fullness of Christ." The only valid objections that can be made to infant Baptism are grounded upon the neglect of the sponsorial duties, and the omission of Confirmation. "Corruptio optimi est pessima," is a sound maxim, teaching us, that to suffer a baptized child to grow up as a heathen, is a sin of a deadly kind; because the more pure and holy his state in infancy, so much the more deplorable will be his fall from grace. If the jewel had been of small value, we should not have mourned for the loss of it; but what remorse can ever atone for the loss of a soul, once born again to be a child of God, and then suffered to perish by our neglect? It were better, said our Lord, that a mill-stone were hanged about a man's neck, and he drowned in the deep of the sea, than that he should offend one of these little ones.

Extract from a Sermon

PREACHED IN SMETHWICK OLD CHAPEL, COUNTY OF STAFFORD, ENGLAND, ON THE OPENING OF A NEW ORGAN, DEC. 10, 1848, BY REV. EDWARD MILLER, M.A., OF TRINITY COLLEGE, CAMBRIDGE.

If this eminent rank is given to Heman and Jeduthun, in the Chronicles of Ezra, which commence before the Flood; if the very instruments, on which they played before the Lord in Gibeon, are accounted as divine; who shall assign titles of inferior dignity to the psalms and hymns, and spiritual songs, of the Holy Church throughout all the world; or confer a less glorious name on that wondrous Ark of soul-entrancing sound, which far more than the cymbals and trumpets of the Levite, is ennobled through the wide realms of Christendom, as the "musical instrument of God"? For consider the almost unbounded compass of the Organ, and then its restricted use,—seeming as if it would hardly speak, except in praise of Him! Condensing the ambient air as it were in a prison-house, see how the lightest touch will awaken at once the notes of the cornet, flute, trumpet, psaltery, dulcimer, and all kinds of music;—with wonderful power of modulation, stealing as gently on the ear as the breath of a lute upon the waters, on a summer night; or rolling a volume of majestic sound through the aisles of a vast Cathedral, till groined roof, and clustered column, re-echo with loud acclaim,—as if the saints of God had risen to meet the Lord in the air, from the tombs where they have slept a thousand years, beneath the Norman stone. It is the "musical instrument of God"; and even when its melody is joined to choral songs of earth, it can impart to them a spiritual and solemn tone, which they are altogether powerless to change or to take away; and one to whom the language was unknown, would believe that he was listening still to songs of heaven. It exalted the devotion of good men in the times of old; and when Persecution had ceased to banish the Communion of Saints to "the tops of the ragged rocks,"—in peril of death and torture even there; when Pagan temples had become Christian churches, and peace reigned within the walls; when the Houses of God were "exceeding magnifical"; and stoled priests, and white-robed choristers, paced through the lofty aisles, and chaunted as they went, "Arise, O God! into Thy resting-place, Thou and the Ark of Thy strength"; when kneeling multitudes thought more of daily prayer and praise, than of weekly sermons,—as we do now; when anthems rose with the rising sun; and spiritual songs of the night were heard, when all else was still, as "the faithful witness in heaven, evermore walking in brightness," poured down her mild effulgence through the emblazoned tracery; and hues of gold, and azure, and vermilion, quivered on the pavement, under which the dead, who had died in the Lord, were resting from their labours,—the dead, who had been borne to their burial by the blazing torches' light, with the incense of a bridal hymn; then, more than 1200 years ago,—ere Superstition had dared to corrupt, or Fanaticism to maim, the rites of the One Apostolic Church,—we trace this marvellous invention, hallowed from its birth as the "musical instrument of God."

The world knoweth not,—the world will never know,—how deeply it has been indebted for precious gifts, to the indwelling Spirit of the Church of Christ. But the ground was prepared before the seed was sown. "The Stone cut out of the mountain without hands" has been settling down, from the beginning, among the kingdoms of the earth, and grinding them to powder,—it is grinding them like the nether mill-stone NOW,—and when it has "broken in pieces the iron, the brass, the clay, the silver, and the Gold, till they become like the chaff of the summer threshing-floors"; a new leaven has worked with power in the mass, fused otherwise, and for other ends, than men have dreamed; and "old things have passed away." Civilization has advanced, and is advancing still, where as yet the heralds of the Gospel have made no sound; as one universal language, and universal Empire, and unbroken peace, prepared the world for Christ. The innumerable argosies of Commerce sail to and fro wherever the ocean rolls; her gold and silver mingle with the rugged clay of barbarous lands, till at length the missionary is enabled to tread the young lion and the dragon of idolatry under his feet; refinement and luxury have taken root and flourish in the pirates' lair, with the colony of the resistless Frank; and savage rites grow obsolete one by one; the widow's pile is quenched; hideous idols affright no longer; and old things pass away. But the treasures of Catholic Antiquity pass not away; or if withdrawn for awhile, through man's unworthiness, are found again after many days; and the gifts of God, like bundles of myrrh in the Church's bosom, preserve their fragrance ever. It has been eminently thus with the gift of Music; for there can be no question, that we owe the creation of choral harmony in parts, to the worship of the Christian Church. And more than this, it is equally certain, that not only has the Christian School of Sacred Music gone on enriching its stores continually; but that *all* Music, worthy of the name, derives its origin from the sweet singers and the musical instruments of God. Its birth and its existence are alike confined to the limits of Christendom. If Poetry alone could have fostered and matured the beauty of her twin-sister, Greece and Rome would have advanced beyond the infancy of the Art; if abstruse science had sufficed, to resolve and combine the chromatic scales of harmony, mathematical sages, equal to those of Europe, have studied deeply in the Brahmin's cell, where Vishnoo is worshipped, and the Crescent has dethroned the Cross. But it was the gift of God; a gift which human genius alone was powerless alike to conserve or to create. Like Christian Architecture, it was a light shining more and more in the dark ages of the world; and because it ministered to God's glory, it was not a gift that perished in the using; but was clothed with immortal beauty, through the power, the very mighty power of God. Go where you will, to China, Turkey, or Hindostan,—to the South or to the East,—when you have overpassed the boundaries of Christendom, you will find that the Music of infidels is rude and barbarous, fit only for the ears of children or savages. And although when the shadows of evening fall on Moorish mosque and minaret, there is excitement in the instantaneous burst of martial music, like that which arose in the plains of Dura; and the "trumpets' clang, and clash of zel, bidding the bright-eyed sun farewell," may strike upon the ear with a wild and stormy grandeur, in accordance with the scene, as the glaring orb goes down; it has no power to make the heart swell, like the vesper hymn of a Christian choir, with thoughts of God and heaven. Simple melody, indeed, was known and highly prized by the polished nations of antiquity; and at this day, the Negro, the Icelander, and the Red Indian, have each their national airs and songs; in which while the one delights, the others can find neither time nor tune; but harmony, and above all, Sacred Harmony, speaks an universal language to those who have ears to hear; and all that is great and excellent in Music, hath come down to us through the Church of Christ. It is very observable also,—and it is a priviledge demanding the gratitude of every Churchman, and affording ground for much encouragement,—that the purity of this most excellent gift of God, is ever found to be in exact proportion to the purity of a right Faith, and the simplicity of Primitive Worship. Thus we find that the treasures of Sacred Music, which we received principally through the Church of Rome, are falling into disuse in Popish countries; aud that light airs and choral songs, borrowed from the minstrelsy of the Theatre, are now, in many churches and cathedrals on the Continent, the unseemly accompaniment adapted to the solemn service of the Mass;—an example, which our own Dissenters are not indisposed to follow. And as a specimen of the opposite extreme, it is a matter of history, that a law was enacted by certain of the original Puritans, who emigrated to America to enjoy greater liberty of conscience, that no man should "keep Christmas, read the Common Prayer, or play on any instrument, except the Jew's harp, trumpet, and drum."* Now, setting apart this one-sided view of liberty and conscience, here was a combination, or rather a limitation, of instrumental music, which altogether excluded, and was intended to exclude, the use of this gift of God from the assemblies of His worshippers.

* This legislative enactment contained also an interdict against "eating mince-pies," for which a better defence might be made, on constitutional grounds. The gravity of the pulpit forbade any allusion to this clause, in the Sermon; but it is permissible in a note.

To be Continued.

Communications.

For the Churchman.

Never was a more powerful appeal made to man, than when the Holy Ghost spake to him by St. Paul, in the words: "I beseech you, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." The mercies of God! Shame on the heart that will not be moved by meditation on them! Shame on the heart that can keep back aught of the devotion and consecration of soul and body which God requires in return for them!

The mercies of God! Exhaustless theme! Ere time began, it filled the minds of "sons of God," angelic creatures, who, in their celestial enjoyments and privileges, found constant proof that the Lord was good, and His benevolence infinite; seeming, in its perpetual and generous flow, to overlook their immense inferiority to Him who loved them with love so pure and kind. The mercies of God! They fill all the tract of times since Adam was put in possession of Eden's joys and happiness, and will continue so to do, *till* heaven and earth pass away; and when time shall be no more, will continue through the eternal life of God's elect.

The mercies of God! The memory of the past, the experience of the present, the anticipation of the future, all press them upon the mind's consideration, and the heart's return. In fixing that consideration, and finding motives for that return, we have but to stand still, and see what is each moment around us, and passing before us; or but to move on just as a providential hand beckons and guides us. Our *every day blessings and mercies* are arguments by which we should be effectually besought to render to our Heavenly Father the reasonable service of presenting our bodies living sacrifice, holy, acceptable unto Him; kept by the influence of spiritual purity from being abominable in His sight; active in all the good works which God hath provided for us to walk in; and devoted to that spiritual homage and worship, which is the fruit of the true faith, renewal and sanctification of the Gospel: for as, without these, all external homage and worship are nothing worth, so neither are they such faith, renewal, and sanctification as the Gospel requires, unless coupled with, and giving life and character to, the outward and visible service of the Evangelical Church or covenant.

But we are sadly prone to let our every day blessings and mercies pass unobserved, except so far as they command purely selfish thought and attention. We eat, we drink, we clothe ourselves; but consider not how directly the Lord's hand is in all this—how it is all of His mercies. Every meal and every garment, has been brought to us through the most mysterious operations of the power and love of God; those whereby the productions of the earth germinate, and are carried onward through the wonderful progress of vegetation, to fitness for man's use for food or raiment; and those in which there are but means of Providence in adapting the *animal* creation too to similar use. In these operations that kind Providence has adapted the earth to its passive instrumentality, and air, light, heat, and moisture, to their efficient active agencies; and keeps these in that medium between the too profuse and the too sparing action, either of which would be injurious or destructive. If but for one season, or a particular portion of a season, God should withhold, or allow an adverse influence to, even a single one among the many circumstances that must co-operate to bring the fruits of the earth to a state of fitness for use; very wide-spread misery and destruction might be the consequence. And do we not deserve this? Whose conscience does not tell him that the mercies of God which he is allowed to enjoy, are not only great and unmerited in themselves; but also proofs of that tried love which even ingratitude and disobedience do not extinguish?

Too many of us are strangely prone to neglect a proper sense of the mercies of God nightly shown to us during the hours of sleep. Sleep is itself a most mysterious means of bodily and

mental rest, refreshment, and recuperation, for which we cannot be too thankful. But then, it is a state, also, of utter helplessness. Its subject may not hear the assassin, nor feel the fire, until too late forever. He may, in unconsciousness, be thrown into a posture, or into subjection to extraneous causes of accident, that may prove fatal to the delicate and complicated machinery of physical life. Innumerable dangers compass him around. The mercies of God are his only security. His heart can hardly be worthy of his reasonable and moral nature, if it is not ever seriously and practically impressed with the Psalmist's devout reflection: "What reward shall I give unto the Lord for all the benefits that He hath done unto me!"

And to what point in his experience can one direct his attention, without having the same reflection arise in his mind? Let him ponder on all that he has to make him happy as an individual, and in his domestic, social, civil, and religous relations. Is he not in the enjoyment of health and competency; or furnished with means of comfortable subsistence? Has he not been delivered from sickness or poverty? If bereavement or misfortune is assigned him, has not his lot that in it to alleviate, that still to encourage hope, that to induce cheerful resignation, which favorably distinguish it from that of multitudes of fellow-sufferers; and still present calls for gratitude and love? Let him look into his family, into the circle of his friends, into the intercourse opened for him in society, into his hours of business, his hours of study, and his hours of leisure, into what is done and provided for him through the institutions of his country: where does he not mark footsteps of the perpetual mercies of God?

But the greatness of all other mercies is small, and their value too, when compared with such as lie at the foundation of all, and through which only all are placed within our reach—the mercies of redemption through Jesus Christ, the inestimable blessings of His gospel. It imparts a peace and joy which the world can neither give nor take away. It adds sweetness to the endearments of domestic and social life. It only makes sure all sources of civil happiness and prosperity. The true reception and appreciation of its principles, and the faithful cherishing of its spirit, and observance of its duties, make rich addition to all worldly joys; and infuse joy, and hope, and consolation, into those hours when the world is darkest, and its trials and afflictions heaviest in their pressure. They fix the eye of faith on a better country, when the world is fast receding. They are the blessed means of the soul's rest in paradise, when it has left the body to see corruption; and of comfort and hope to both soul and body, when reunited at the great jndgment-seat. They are the appointed way to fulness of joy, and pleasures forevermore, in the eternal presence of God in heaven.

They indeed are inestimable mercies of God which have brought to us this gospel. They are inestimable mercies which have so brought it as to put us in possession of those divine arrangements, in a Church established, ordered, and spiritually invigorated by God Himself, whereby it is His revealed will that men be brought into the gospel covenant, be instructed in the faith and duties of the gospel, be nurtured in its spirit, be kept in its obedience, and have secured to them all its blessings in time and through eternity.

O that men, moved by the mercies of God, would present themselves a living sacrifice, holy and acceptable to Him—the offering to Him, sincerely and unreservedly, of hearts that feel, and lives that show, that they are thankful! The gospel points out to them, in its principles, how the feelings of their hearts may be trusted, and in its precepts of loving God above all things and their neighbors as themselves, how their lives can be known to be in the way of duty—of the commandments and ordinances of the Lord—of the service they owe to Him, the care to their souls, and fidelity to all the requirements of the state of life to which it pleases Him to call them.

Thus be the mercies of God rendered subservient to their spiritual good. Otherwise, they cannot but tend to their greater condemnation.

B. T. O.

For the Churchman.

Presby'n Clergyman looking for the Church.

CHAPTER VI. SACRAMENTS.

I have never remarked whether Presbyterian church edifices have Eastern ends. Popish as it is, I suppose they sometimes have. But I have heard that in an old Presbyterian buryingground on Long Island, the feet of the dead of a certain epoch lie all toward the West, and that many years ago, an Episcopal clergyman, who desired to repose within its precincts, required by his will, that he should be interred, according to the ancient custom of all Christian folk, with his feet and face toward the East; and that so it was allowed, and that the burial-place is still shown, whereby, "he, being dead, yet speaketh." But, in a Presbyterian church, that stood a few years since in Wall-street, there was a *Northern* window—I believe, behind the *pulpit*—of some ecclesiological merit—perhaps of stained glass. An Episcopal clergyman, wishing at that time to see the specimen, applied to a gentleman of that congregation, who very obligingly offered to accompany him into the church. As they stood together in the aisle, this gentleman, feeling doubtless safe in his own castle, took the opportunity to say to the clergyman, "Those Oxford men are doing an immensity of mischief;—only to think, sir, of their altering the Bible!" "What!" said my friend, with some astonishment, "I was not aware that they had gone so far as *that*." "Yes, sir; if you will step with me into the pulpit, I will show you. Here, sir, is an Oxford edition of the Bible, that we have lately got out from England; and a young minister, officiating for our Pastor on Sabbath last, was reading the Revelation of John, and read it over and over—'the four living creatures—the four living creatures,' instead of 'the four beasts;'—I believe those Oxford men rather disrelish John's Revelation, particularly what he says about *beasts;*—yes, sir, they are altering the Bible!" "I hardly think that can be so," said the Episcopalian; "let us look!" The layman, as much as to say, "Now I have you," dashed into the Apocalypse, looking through grave glasses that had never deceived him before, for his living creatures; when, lo, and behold, "the four beasts"—"the four beasts"—there they were, "the four *beasts*, lion, calf, man, and eagle," staring him in the face, "with eyes before and behind." "There's something wrong," said the layman, after a pause, "he certainly did read it so." "Very likely he did," replied the clergyman of the weather-beaten Church; "there was nothing Roman however about it; it was your young man wanting to show off his *Greek;* I think I have heard that your Presbyterian ministers of late, in reading the Bible, often stop to correct the translation, and thus weaken the confidence of the people in its truthfulness; *but ours never do;* I do not think, Mr. N., you need be uneasy about the Oxford Divines—at least about their altering the Bible."

I have related this anecdote, because it is one of a class, and in my own mind is connected with another, which lies more directly in the plane of our narrative. A friend of mine—once, like myself, a Presbyterian minister, and now a clergyman of the church—who had got a little weary of the pious lamentations of a Presbyterian neighbor, in the city of New-York, over the fearful stridings of the Episcopal church towards Rome, was at the house of his friend on a certain occasion, when, not much to his surprise, the old subject was brought forward. "Poh!" said the grave Elder of an up-town congregation, "your church is going over to Popery, as fast as it can!" "A very grave charge," said his reverend guest, "I confess that I do not see how you would support it; but, if you have any good reason for thinking so, no man would thank you more than myself, and no church would be more thankful than the old acknowledged 'bulwark of the Reformation,' if you would let us know it." "Why," said the Elder, with a look over his spectacles more searching than his ratiocination, "you are teaching regeneration in baptism, and something wondrous-like transubstantiation in the Lord's Supper;—just see that 'Churchman' published in this city! Is not that Popery?" "Let me understand you, my dear sir," said my friend, "for now-a-days we scarcely know what Popery is;—would you call *this* Popery?" *(Reads from the last number of the Churchman)*—"Baptism is a sacrament of the New Testament, *not only* for the solemn admission of the party baptized into the *visible church*, but also to be unto him a sign and a seal of the covenant of *grace*, of his *ingrafting into Christ*, of REGENERATION, of *remission of sins*." . . . "Yes, that's it! That's it! Don't you call that Popery?" interrupted the Elder. "Just wait a moment," said the clergyman, "let us hear it out:—'The *efficacy* of Baptism is not tied to that moment of time wherein it is administered; yet notwithstanding, by the right use of this ordinance, the *grace* promised is *not only offered*, but really exhibited and *conferred by the Holy Ghost*.' . . . ." There, I told you so," again interrupted the impatient Elder; "ah! you are all going over to Popery; just what I told you!" "Well, you object to *that*—what have you to say to *this?* (Reads) 'There is in every sacrament a sacramental union between the sign and the thing signified. . . . . Worthy receivers, outwardly partaking of the visible elements in the sacrament of the Lord's Supper, do then also, inwardly, by faith, really and indeed receive and feed upon Christ crucified; the body and blood of Christ being then, not corporally and carnally, yet *as really and truly*, but spiritually, present to the faith of believers in that ordinance, *as the elements themselves are* to their outward senses. . . . And they that worthily communicate, feed upon his body and blood, to their spiritual nourishment and growth in grace." "Yes! there! I told you so! I told you so! All Popery! Popery! That's what your Oxford men are about! Well, John foretold it all;" (my friend had been a Presbyterian long enough to know that *John* was neither the coachman of that name, nor the waiter that had answered the bell); "what is to be, will be; and *John* says, that 'the deadly wound,' that the Beast got at the Reformation, is to be 'healed,' and all the world is again to go after the—I beg your pardon—*beast!*" "Now, Mr. D.," replied the clergyman, "I have only waited to hear your opinions of the passages that I have read; I brought this paper with me this morning, on purpose that you might see what *your own church* teaches, or *did* teach, when she came from the hands of Knox and Calvin and the Westminster Divines. Just look, and see for yourself; all that I have been reading has been taken from *your own Confession of Faith.*" *(The old gentleman takes the hebdomadal and reads—fidgets in his chair—looks into the fire—then looks up at his antagonist).* "I don't believe that the Confession of Faith teaches any such thing; I shall not believe it, until I see it." *(My friend draws from his pocket a volume, with a leaf turned down at a certain page, and hands it to the Elder—who reads a moment—fidgets—looks at the outside of the book—fidgets still more—examines the title-page—reads the marked passage—fidgets tremendously—gives back the book).* "Well, I can't say," said the Elder, "I never saw that in the confession of Faith before; *if it is* there, I shall go and ask my minister to explain it." Those pocket-pistols, as Curran would have called them, which my friend had with him on the occasion, disconcerted the good elder about as much as if John's "seven thunders" had burst over his head; and his chair moved as restlessly as if one of *John's* earthquakes had been rocking at his feet. "The truth is," said the morning visitor, "you Presbyterians formerly held upon these points about the same doctrines that we do; witness the strong language of your own Calvin and of Luther—but you have departed from your standards, and now imagine, because we adhere to ours, that we are going back to Popery. As you glide from the wharf, or recede from the shore, you imagine that the land is moving from you; but it is not the land that moves; it is your ship; the land stands still. In like manner, the church, the building on the Rock, stands still. *The church is where it was.* It is you and your ship that are moving away, and throwing back the puny ripple against the everlasting Rock." Suffice it to add, that my friend still keeps up his acquaintance at the elder's house, but that the old gentleman is by no means so lachrymose on the subject of Popery as formerly. It is said that he is waiting with some impatience for that explanation by his pastor.

Certain it is, that the Presbyterian Confession of Faith (much more the Dutch Reformed and the Lutheran) is as clear as the teaching of the Church Catholic, concerning the value and efficacy, both of Baptism and of the Lord's Supper. But Presbyterians, almost to a man, have departed more widely from their standards, on the design and uses of the latter, than we have shown them to have done on the benefits and efficacy of the former.

We have seen, that out of the doctrine of election, and of regenerating grace and of effectual calling reaching only to the elect, has sprung up, as a natural growth, the refusal of the grace of baptism to half the purest subjects of the kingdom of heaven. But, as if this were not enough for this "king of fierce countenance and understanding dark sayings," and opening the forbidden leaves of fate, the work of decimation must go further still. The Presbyterian standards enjoin, that "children, born within the pale of the visible Church, and dedicated to God in baptism, when they come to years of discretion, if they be free from scandal, appear sober and steady, and to have sufficient knowledge to discern the Lord's body, they ought to be informed, it is their duty and their privilege, to come to the Lord's supper." And, for more than a hundred years, this order was universally obeyed. But now their baptized children are denied "the children's bread," as much as if they had been crowned in their infancy with the turban or a crescent, or had been devoted in the Ganges to the pollutions of Brahma. Only their communicants are complacently addressed as "fellow-citizens with the saints, and of the household of faith;" but all others, without regard to baptism, are treated as "aliens from the commonwealth of Israel, and strangers to the covenants of promise, having no hope, and without God in the world." Such is this mother's love, and method of appealing to her children.

How often are my ears delighted, and my eyes gladdened now, to see the kind pastor going back with the youth of his flock to the bright fountains, where he had bathed them in the morning of life's sultry day, and to hear him speaking, in soft and winning tones, of sins forgiven, and of promised grace, of the Angel that troubled the waters, and of the Holy Ghost that descended like a dove, and of the ministering spirit that hovered near to receive its new charge, when the Lord "sware and entered into covenant with them, as he said: In the day that thou wast born, and wast cast out on the open field, lo, I passed by and pitied thee and threw my skirt over thee; then washed I thee with water, and I girded thee about with fine linen, and I covered thee with silk, in the day that thou wast born; I decked thee also with ornaments, and I put bracelets upon thine hands, and a chain of pure gold on thy neck, and I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head."

How often do I now see even "the strong man that keepeth his house," successfully resisting every approach, until, behold a stronger than he cometh, and by the chain that bound him when an infant, leading him back to the still waters, where, as in a glass, he too may see himself reflected, and how changed the crown fallen from his head, and the fine gold become dim, and the white robe, intended for his resurrection-dress, all soiled and rent, and now a deep shade, upon his brow once bright with the sign of the cross, and his bosom, once peaceful, now swelling high with the fears of eternity! Oh, I have seen "the keepers of the house tremble, and the strong men bow themselves," at the recollections of baptism.

But long as I was a Presbyterian, I never knew a baptized child to be admonished from the pulpit, of any privileges, or of any obligations, arising from the fact of baptism. A baptized child is taught and trained, precisely as a Baptist would train one unbaptized; and a Presbyterian congregation is addressed, as if the preacher were declaiming from a Baptist pulpit. And why is this, said I, when one apostle has called baptism the *Antitype* (αντιτυπον) of the ark; and another has called it, "the washing of regeneration;" and he who poured water on an apostle's brow, said, "Arise, and be baptized, and wash away thy sins;" and He, who sent the same Saul to Ananias, said, "Except a man be born of water and of the spirit, he cannot see the kingdom of God?" Are there two baptisms—one admitting regenerate adults to all the privileges of the church—and the other admitting unregenerate infants to *nothing!* Whether they live or die, poor children, they fare no better for their baptism! The Bible says, "One Baptism," as distinctly as it says "One God." The Bible declares "Baptized into One Body" as plainly as it proclaims "One Lord, One Faith, One Hope." In the Bible, baptism is the door of admission to all other promises and privileges of the church. If you baptize your children, or any part of them, why do you not admit them to the Lord's Supper?" is therefore the standing and effective objection of the Baptists. The Confession of Faith long ago yielded to its force. Even Doctor Miller, in the nineteenth century, succumbs to it himself. After advising that every means should be employed to retain baptized children in the communion of the church, he recommends, that if, after due admonition, they should continue to slight their birthright and neglect the communion, they should be proceeded with, and cut off, as if they had been communicants, and had afterwards apostatized from their profession." But this is all theory. *Animum pictura pascit inani.* The new wine would make those old bottles burst and perish. Revivalism and election would go down together. No, Bible-baptism can never exist again among Presbyterians; it can never again be the door of entrance upon all the promises and privileges of the faithful; they will do as they have done—shut out more than half their little ones from the ark—and refuse, except on certain hard conditions, the bread for the voyage to few that are admitted. A new departure, I discovered, from the principles of the Reformation; let me fly with my children to a Church, where these principles are yet respected.

ONE OF THREE HUNDRED.

In compliance with Dr. Sherwood's request, we give the following extract from the Protestant Churchman of March 3d, as a preface to his communication.—ED.

"Dr. Sherwood again publishes another long article in the Churchman, purporting to be responsive to the proofs we gave from The Courier and Enquirer, The Commercial Advertiser, and the Evening Post, in support of the report of his speech as given in the Protestant Churchman, and corroborated by the report contained in the Herald. His article, instead of presenting any new facts, is occupied with hard and abusive epithets, and where it pretends to argument, is a mere effort to evacuate the force of the evidence we adduced, by endeavoring to show that the reports contained in the *five* papers enumerated, do not agree literally, or in the collocation, order, or connection of the words. Now, we never undertook to say that the reports of the doctor's speech in all these papers were alike *verbatim* in every particular. Such a coincidence would have been remarkable. It is sufficient for our purpose that they all *substantially* bear out the report of The Protestant Churchman on the point in question, and represent Dr. Sherwood as saying that the New York resolutions asked for the unconditional removal of the sentence of Bishop Onderdonk. To suppose all these reports should use the same identical words is to suppose something very near an impossibility. They all, however, agree in meaning—which is all we ever claimed for them. It is one of the marks of true testimony from different witnesses, that while their statements agree in substance, they differ in unimportant particulars and details. The very difference in unessential minutiæ strengthens the argument deduced from a general agreement in essentials. It is at all times but mere trifling or quibbling to exaggerate slight points of dissimilarity, and overlook the strong features of resemblance.

The Churchman thinks we ought to publish Dr. Sherwood's letter of some two columns and a half! We have already given him the benefit of our columns by inserting one of his previous articles, while he has had full sweep in The Churchman for his tirades of abuse, where not a word we have said in reply has yet appeared. If The Churchman will publish our last article on this subject, not quite a column long, we will give the doctor two and a half of our columns.—That certainly is fair measure.

Dr. Sherwood started by accusing the Protestant Churchman of *falsehood*. We sustained our report of the disputed clause of his speech by citing the cotemporaneous reports of five other papers, and yet on his own mere *ipse dixit*, he still adheres to his abusive epithet. Of course, on looking at the proof we furnished, he is not very well pleased at the recoil, but he must take the consequences of the aggression he has made. He now stands contradicted in his charge against us, and so he must stay till he adduces some further proofs, or withdraws his gross and unwarrantable accusation."

For the Churchman.

DEAR MR. EDITOR.—The Protestant Churchman, perceiving at length that all his efforts to justify and defend his old and often repeated slander, by multiplying his discordant and contradictory witnesses, but increase and strengthen the evidence convicting him of publishing again and again, what he had been well and solemnly assured was a "*falsehood*," suddenly changes his ground, and now attempts to escape from the consequences of his strange and unchristian course by another of his pitiful artifices. He gravely says, in his No. of March 3d: "We never undertook to say that the reports of the doctor's speech in all these papers were alike *verbatim* in every particular!" Now, what means this "*verbatim* in every particular?" and why did he not say, in *one* particular? Was it that he might still have a loophole through which to creep? I said in the General Convention, that the New York resolution "*in respectful terms, asked for relief*." The Protestant Churchman "undertook to say," and still persists in saying, that "I declared the New York resolution *asked for the unconditional removal of the sentence of Bishop Onderdonk*."

Here is the *one* only important particular in this matter. And the *substance* of the truth in this *one* particular lies, as all see, in its *verbatim* phraseology, consisting, at most, of only these six words: "*in respectful terms asked for relief*." But the *substance* of the truth in this *one* particular did not answer the Protestant Churchman's purpose. He therefore "undertook" to confound this *one*, with many other particulars. And to ensure success to this undertaking, he took certain words from one sentence where they belonged, and put them into another sentence with which they had no connection; and thus, by means in all respects worthy of the end in view, he manufactured the above charge, "that I declared the New York resolution *asked for the unconditional removal of the sentence of Bishop Onderdonk*," and of this fabrication we have already given at least ten different and contradictory versions, hereby effectually disproving his own charge by his zeal and anxiety to support it. And now, finding that he cannot by such means accomplish the object, he has not the manliness yet to abandon, he hopes to avoid the dishonor of his course, and cover, not his mere "quibbling," but wicked design, by a resort to this very convenient generalizing process, of merging *one* particular "in every particular." "We never undertook to say that the reports of the doctor's speech in all these papers were alike *verbatim* in every particular." In other words, "we never undertook to give the truth in this matter in any particular."

How then, in this "*dishonorable evasion*," do these words express the whole truth? The Protestant Churchman virtually admits that through the whole of this disgraceful business, he has not only disregarded the *substantial real truth* of the matter, but also, that, by garbling my language, changing the order and connection of my words, and perverting their sense, he has been labouring all this while to misrepresent me, to make me say what, I am persuaded he really believes, I never said, or thought of saying! "O shame where is thy blush!" But does the Protestant Churchman suppose that he can escape by this miserable subterfuge? He must not think it. His course has been too long continued, and his design has been made too manifest. He has deliberately put himself in the position of a "*false accuser*." And he must be content there to "*stay put*." Neither his clumsy shuffling plea of not undertaking to give my language "*verbatim* in every particular," nor all his disagreeing and contradictory witnesses, though ten times multiplied, can afford him any relief.

I am, truly,

March 13th. R. S.

For the Churchman.

MR. EDITOR.—A few words in answer to more than one assailant, touching the principle as well as facts of their gratuitous assault on the Domestic Missionary Committee. The principle therein involved, rightly understood, puts the question at once on other grounds, and goes far even to reverse the supposed necessity of defence on their part. It is simply thus: This Committee of the Church at large is no *self organized* body, and therefore not responsible to others for its own constitution. It is not even a *Legislative* body—making its own laws. Its officers and their salaries, and their duties, are to them all questions settled. The reduction of the salary of the General Agent, for instance, from $2000 to $1000—being no act or merit of theirs—they had no power over it. It was the voluntary act of the Agent himself. They are simply a body for executive business—to carry out what the Church orders, (except so far as the action of the Board of Missions leaves them free,) responsible, therefore, to the Church but for one thing, viz.: *fidelity to their trust*. All else is in other and higher hands. He, therefore, who now grumbles with a *paid* agent, or the amount of his salary, quarrels *not* with the Committee, but with the general authorities of the Church—on them, and not on the Committee, all his censures rest. It would be the part of wisdom, therefore, we would think, as it certainly is of justice—to withhold such censures, even if just, till the time comes for their *constitutional* correction—and the party be present to answer, on whom alone such censure falls—so that looked at even in a theoretic light, all such assailants stand as accusers of the Church's wisdom, and not only so, but take upon themselves the very doubtful policy of now troubling the Church to no possible issue. But still more doubtful does such course appear viewed as a *practical* question: One on which the Church and Churchmen are now called to act, as to the manner and medium of their Missionary efforts in the new Territories. Shall these be carried on through such organization as the Church itself has provided for that very end, (imperfect though it be;) or shall such Missionary action be thrown loose and open, and the whole matter left to the discretion or indiscretion, as it may be, of every Church and every Rector—nay, every man, woman and child—for what shall limit private judgment if the Church's voice be unheard? *That* is the question before the Church. Saving one other—*fidelity*—in its officers and members—there is none other before it—all else is but a *blind*, whether intended so or not. How far these attacks upon the Committee have grown out of a course of Missionary action in derogation of their constituted authority, is not for me to say—but that they are the natural fruits of such policy, is the observation of old experience—*odi ferunt quem læserunt homines*. But dismissing that thought, I have no quarrel, Mr. Editor, with Rector, or any other correspondent in your columns, admitting this principle. They say the Committee may be better constituted. I agree with them—that too much *has been* expended for past salaries. Perhaps I think so too. They say that such services can be secured *without* pay; which, while I doubt, I am most happy to hear. But what then? Are we therefore to break down the authorized agency of the Church, by individual opposition? Are we to trample under foot its constituted authorities, as if they had *no* value? Is it wise or well, I ask, in Churchmen thus to disparage their own wisdom, and to pull down with one hand while building up with the other? This question, at least, let common sense answer—let sound Churchmanship answer. I shall be glad to hear a categorical answer. As to Rector's challenge to open a battle on the subject, my reply is as brief, as it is on my part at least, conclusive: Working men are no controversialists; and so far as the experience goes of "One who knows" himself, at least, it is that his small power of usefulness to the Church, (like that of many of his brethren,) lies in *work*, and not *talk;* and in working as the Church bids, rather than as *self* wills. Permit me here to sign myself an obedient Churchman, and

NO CONTROVERSIALIST.

For the Churchman.

Mr. Editor: A late number of the New York Courier and Enquirer thus refers to a recent event of great interest to the Church, and in which the hearts of many of her best sons have rejoiced:—

"The Rev. Mr. MINES sailed on Thursday for Chagres in the *Crescent City*, thence by the way of the Isthmus for San Francisco; his object being to extend the offices of the Episcopal Church to our brethren in California, he having been selected by the Executive Committee for that important object. It is gratifying to know that the committee have discharged this part of their duty so successfully and promptly."

The interest taken by that paper in the recent movement here in behalf of our brethren in California, has been truly gratifying. It strikes me, however, that an expression in the above extract may lead to an erroneous view of that movement. I mean the expression, "he having been selected by the Executive Committee for that important object." As far as this may convey the idea of a strictly speaking *missionary* movement, that is, the choosing and sending out of a clergyman for missionary duty, I apprehend that it would be wrongly applied. I am the more solicitous on this point, because this movement has been represented in certain quarters as the doings of a missionary association got up in opposition to the regular missionary organization of the Church. If I apprehend this case aright, it does not contemplate a course of missionary operations; but only present efficient aid in the establishment of a parish or parishes; a contribution towards Church-erection, and the first year or two's necessary parochial expenditure; so that, at the end of that period, the good people, having got through the peculiar cares and expenses of a settlement in new regions, may have so much done to their hand, as, by the divine blessing, will enable them to take ample care of their own proper parochial work, and at once establish a system of aid to less favored portions of the Territory. It is like the special effort of a family, or a number of neighboring families, to provide for the comfortable settlement of members and friends, emigrating to distant parts, rather than leaving them to any more public and general action in behalf of emigrants. It is meeting a temporary emergency, where the necessity of a course of missionary aid need hardly be anticipated.

The history of this matter, if I understand right, is substantially as follows;—The Rev. Flavel S. Mines, a presbyter of high standing in the Church, and largely enjoying the respect and confidence of his brethren and friends, one too of tried and eminently successful pastoral fidelity, had his mind turned towards labor among the many excellent members of the Church, who have gone, and are going, to California, and towards lending a helping hand in efforts to establish the Church in that interesting and important region. In conversation on the subject at the office of the Domestic Committee of the Board of Missions, he was given distinctly to understand, that that Committee, with an exhausted treasury, had sent out a missionary, depending entirely upon future receipts (which had also been anticipated by an existing debt) to pay his salary; and that they could positively do nothing more until hearing from that missionary. This could not be expected, in such wise as to be of any practical use, much under a year. In full assurance that Mr. Mines was peculiarly qualified for his desired work, and that he should be enabled to commence it with as little delay, and under as many advantages, as possible, several of his friends projected the present plan. They were cordially seconded, until a movement was made, which, for excellence of purpose, zeal and efficiency of action, and the number and character of its clerical and lay abetters, constitutes an era in our diocese, and a token of life and energy therein, calling for the most grateful feelings.

If, then, I understand the matter rightly, Mr. Mines has not, in strict propriety, "been selected by the Executive Committee;" but that Committee was itself appointed to represent, and carry out the objects of, those who were moved to the good work of aiding and encouraging him in a sphere and kind of labor for which—it may be humbly and reverently trusted, by divine prompting—his heart was filled with desire. Sufficient means, I understand, have not yet been provided for all the plans of the judicious and highly respectable Executive Committee. And if I am rightly informed, another excellent and well qualified presbyter, with large missionary experience, stands ready to furnish a similar case. There are ample means for giving full efficiency to each. God grant that the willing minds may not be wanting!

N. T.

For the Churchman.

The Organ.

"And let the roaring Organs loudly play
The praises of the Lord in lively notes;
The whiles with hollow throates,
The Choristers the joyous antheme sing."

SPENCER.

MR. EDITOR. I have but just risen from the perusal of the Rev. Edward Miller's excellent sermon on Chuch Music, and it were a good thing if that discourse received a large circulation among the good Churchmen of this country. The subject he has handled is beginniug now to receive a little more attention than of old, though not one sixtieth part of what it deserves. It is not the intention of the writer to review this able and heartfelt production, but merely to bring it before the Churches in this country, and in this city especially, as a composition well deserving their closest study and perusal. It is calculated to give ideas, both new and good, to the musical portion of our Church, and to open the eyes of others who labour under the misfortune of being unmusical. But it is also calculated to be a greater good, Mr. Editor. Mr. Miller recognises the legitimate use of that grand and powerful "instrument of God" the noble Organ. What a desecration and prostitution of its holy ends is this majestic instrument now undergoing! When one enters the Churches of this city, instead of having his heart elevated to the throne of the Glorious Being, (who is said in the Scripture to "inhabit the Praises of Israel,") upon the blending harmony of the stentorian voices of a whole Congregation, grandly mixing with the spirit moving rollings of a mighty Diapason; instead of having one's thoughts carried by the glorious harmonies of the Church on Earth to the time when the whole universe shall unite in singing one Grand Hallelujah to its Supreme Creator with *many* "noble instruments of God," alas *what* do we hear? A trickster organ-player—I won't say Organist, for that's a lofty name—prostituting his noble instrument to a pettifogging accompaniment of four miserable sinners, who with envious hearts and spiteful thoughts, gently warble forth the praises of their God. The Organ, in such a service, is basely and ingloriously prostituded. Instead of subserving its real ends of leading the people in praising their Maker under the management and touch of a man who is alive to the important duties and responsibilities of that office, for the due exercise of which he will have to give an account at the Judgment Day, it is made to do the menial office of a pander to the wishes, whims, and glorifications of a conceited and worldly minded choir. Instead of elevating the heart, it tickles the ear. Instead of moving the feelings, and as it were forcing one to join in the Praises of their Maker, it is a bore and a nuisance, and as Ignatius Loyola said of Erasmus's books of devotion, "it takes away *all* one's devotion." It was the admonitory advice of the pious Augustine "qui non desiderat, quolibet clamore aures hominum feriat, mutus est Deo," a caution, I suppose, rendered necessary by the great earnestness and zeal with which the People followed their Holy Bishop in praising their Maker. But how different the case now! under so many great and pressing advantages as we have. There is an "instrument of God" actually placed in the Church for leading the People's voices, but the people are silent for fear of spoiling the harmony of the Choir. It is a powerful instrument and a large one, may be, that has cost 4000 dollars, yet the Organ Player, mere hireling as he is, never uses more than 20 dollars worth, save in glorifying himself after service and driving the Sermon out of the people's heads. But not so the new Organ of our Rev. friend Mr. Miller. It is the "instrument of God" he says "and it shall do the work of one." It is to be wished that Clergymen would follow his example in attending to this neglected portion of their duty, and that Organists who so desired it—and I know at least one such—might have the inexpressible happiness of using their instruments in the legitimate way.

AN ORGANIST OF THE CHURCH.

An extract from this excellent sermon will be found on the 1st page.—[ED.

For the Churchman.

St. Furnam and S. Farnham.

MR. EDITOR.—The following note having reference to a paragraph in the Southern Churchman, which appears in the Churchman of to-day, I trust you will allow it a place in your columns.

To the Editor of the Southern Churchman.

Dear Sir.—I must beg leave, in the name of American Ecclesiologists, to thank you for the information which you give in a late No. of your paper, but which I have only this day seen, transcribed into the New-York Churchman, in relation to S. Furnam, about whom the New-York Ecclesiologist of January, makes enquiry. This supposed Saint probably owes his name as well as his canonization, to an error in the List of the Clergy, appended to the Journal of the General Convention of 1847; the Rev. J. P. M'Guire is there represented as Rector of "St. Ann's and St. Furnam Parishes, Loretto, Essex county." It was doubtless from this List that the Editors of the New-York Ecclesiologist took the name S. Furnam, not supposing that "*St. Furnam*," was intended "to signify, that the parish in question is "*South Farnham*," although not ignorant, as is somewhat rashly inferred by you, that "the letter S is the initial of a good many other things besides" Saint.

Yours, &c. S. X.

New-York, March 24, 1849.

THE CHURCHMAN.

New-York, Saturday, March 31, 1849.

BAPTIST NOEL'S VIEW OF THE CHURCH.

In the two preceding numbers we have endeavored to give our readers a brief but clear view of the actual relations subsisting between the Church and State in England, and of the obstacles which prevent the former from fully developing her inherent powers and resources. We also gave a very brief sketch of Mr. Noel's objections to the Union, and our opinion of their utter insufficiency of themselves to justify his course. In other words, we are persuaded that if he fully and cordially embraced the system of faith and practice taught in the Prayer Book of the Anglican Church, he would treat as utterly futile all inducements to leave her communion, however firmly he might believe that some practical errors, abuses, and deficiencies needed correction and removal. His doctrinal views, however, are very different—he censures the Prayer Book as teaching error in most important doctrines; he scouts the canons; condemns *prelacy;* and advocates the Independent scheme in its widest sense. How could such a man, with any consistency, remain in the Catholic Church of England? These charges may, perhaps, appear incredible, and we shall give, as proofs, a very small portion of what might be adduced.

He says—"The Establishment is only one among various coequal sects in England; its pious members are bound by Apostolic precepts to receive the members of other churches as brethren, that is, their equals in the Lord, ... the union so inflates the mind, and so warps the judgment, of even good and able men in the Establishment, that they think it their duty to augment and perpetuate their depression," (p 384). "Let a Roman Catholic Priest . . . renounce communion with the Church of Rome, though with an unconverted heart, and he is recognized at once as a minister of the Establishment; but the most devoted ministers of Christ, ... if they are non-conformists must be *re-ordained by the hands of a prelate*, or the ecclesiastical law will still account them intrusive laymen; and will sternly deny them, even as conformists and Anglicans, the right of preaching to the people," (p 385). Now what man with the slightest pretensions to be considered a theologian would attribute these regulations to the Union of Church and State? The same rules are followed as strictly in the American Church, as in the Anglican, but they have no connection with the enactments of the Civil Power. Let our readers give their attention to the extract headed 'Of Schism' on the fourth page, and they will not be surprised to hear "That in the United States, where all sects are *legally* equal, it would be preposterous for any one to speak of all the rest as schismatics," (p 237). And that the authoritative language of the Canons of the Church of England arises solely from her being *established*, not from any inherent spiritual powers vested in her.

This brings us to our Author's views on the subject of Episcopacy, or *prelacy* as he Potts-like terms it. Here he employs language such as Cartwright or Martin Mar-Prelate would have rejoiced to use. "Parliament," he says sneeringly, "alone can determine how many successors of Apostles there shall be to distribute, *as some suppose*, spiritual gifts to the Church," (p 146). "Not to mention the *general notion that episcopacy is of divine origin*, which would hinder some from seceeding, and the *inveterate fancy* that dissent from the Established Church is schism, which would hinder others." (p 371). "The rejection of prelacy does not render them schismatics because prelacy is a *human arrangement* subsequent to the Apostolic age, *without sanction* of Scripture. . . . . All the Apostolic churches were *independent*." p 359. (See more on the 4th page). Thus Mr. Baptist Noel confidently settles a question which neither Blondel, nor Cartwright, Mason nor Miller were able to solve: and it is consequently no wonder that sectarians here of every grade should cry up this book as an unanswerable piece of argument and demonstration.

So much for his views of Church government and order, let us now advert to his doctrinal opinions. *Baptismal regeneration* of course is a great error, a soul destroying doctrine, but—the PRAYER BOOK TEACHES IT US in the plainest terms. (See 4th page). We are rejoiced to find him thus honest, and wish all other people who style themselves *Evangelicals*, were equally so. It is melancholy to see some who claim to be religious—yea! pre-eminently religious—using quibbles and employing artifices, which at the bar would expose the practitioner to the scorn and detestation of every honorable man.

When, however, he speaks of Ordination, he uses language so shocking, that we should not quote it, were it not to show how utterly destitute he is of all right views on this point. Speaking of the ordination of priests and bishops, and the sentence, "Receive ye the Holy Ghost," and the observation of Bishop Wilberforce, "All this is the most blasphemous frivolity, if it be not the deepest truth:" he continues, "Respecting all these statements at ordination and consecration, *which are much nearer to 'blasphemous frivolity' than to 'deepest truth,'* each clergyman is obliged to maintain as follows: Article thirty-six [which see] . . . All the nominees of ministers of State in succession thus *assume to give the Holy Spirit* to all sorts of young men who come for ordination; and clergymen must profess this to be neither superstitious, nor ungodly!" p 212. This fearfully impious language is repeated again and again, as on pages 194 and 300, where he objects to it, as productive of *inflation* in the bishop! In his view the 36th article which is substantially the same with our own is full of error, and cannot be subscribed with a good conscience; and yet many Low Churchmen, who, it is to be feared, hold the same notions with Mr. Noel, are for ever prating about the articles, as if none but they truly received them.

Of confirmation he says, "This *dangerous inflation* of the bishop is likely to be confirmed by the prayer which the *State* obliges him to use at the time that he lays his hands on the heads of the young persons who *kneel down to him* at confirmation. That the Holy Spirit is believed to be then communicated by the imposition of the hands of the prelates who have been nominated by the prime-minister, and forced upon the chapter and the archbishop by the terrors of a *præmunire*, may be inferred from the language of some of the ablest of our prelates." He then cites the Bishop of London's charge for 1848—"that by IMPOSITION OF HANDS and by prayer, agreeably to the practice of the Church in all ages, THEY MAY OBTAIN THE BLESSING OF GOD'S 'HOLY SPIRIT;'" and after some more foolish talking observes, "*All this is vastly inflating*." (p 194). It will be seen in the above extracts that he carefully confounds the *nomination* and *consecration* of the Bishop, as if the *former* gave him the full right to exercise his office. What object he hopes to gain, by such an obvious artifice, we are unable to say, unless it be to impose on the ignorance and credulity of Radicals and Dissenters, and obtain their support in his mad crusade against the Church.

It were useless to follow him through all his wanderings and gyrations, and show how he objects to the 20th Article—teaching that "The Church hath power to decree rites or ceremonies and *authority in controversies of faith*;" and the 26th, declaring that we may use the ministry of evil ministers:—How indignant he is that Bishops enforce conformity to the Prayer Book and obedience to the Canons; and that they refuse to permit Evangelicals to preach what they call the Gospel in the parishes of non-Evangelicals. All these enormities are dilated on *con amore*, and while he is displaying his own Pharisaical pride and presumption, and his own ignorance of sound theology, he imagines he is producing tremendous havoc on the impregnable walls of the Anglican Church. That Church has survived the bloody persecutions of Mary, the tender mercies of the Puritans of 1640, the iron heels of Cromwell and his Independent minions, and the withering influences of Hanoverian heterodoxy. She of late years has awakened into new life, and strength, and beauty, and is putting forth her energies not only in India, in Canada, and in China; not only in the huge wildernesses of Australia, the wild coasts of New Zealand, and the bleak shores of New-Foundland—but is unfurling the Banner of the Cross, and sending forth the Chief Pastors of Christ's flock wherever the meteor flag of England waves in the sunlight, and wherever the booming gun and the scarlet uniform gives notice of Britain's supremacy and Britain's power. At home scores of churches year by year are built and consecrated, that her children may worship God in spirit and in truth according to her time honored forms; and even sectarian papers confess with many a sigh that she shows no signs of age or decrepitude, but is growing in influence and strengthening her power with the lapse of years. In the large towns—those festering sores of the body politic—Dissent, and Rationalism, Socialism, and Infidelity will of course prevail. It is here that the Church is weakest in her influence upon the masses. While they have sprung up like mushrooms, in a rank and unwholesome growth, the clergy are few and far between, and from the nature of the parochial system are in a great measure unable to perform the varied and unceasing duties which would be required to preach and minister the Gospel truly to the poor. In the rural agricultural parishes, however, the case is different. There the Church is the poor man's home: when he beholds its graceful spire rising mid the summer foliage and gilded by the setting sun, he sees the same venerated object which his grand sires and great grand sires looked on with holy reverence; and when he paces the quiet Church yard, with its mouldering stones and its grass grown hillocks, he thinks of generation after generation that have been committed to its sacred earth in hopes of a blessed resurrection, and still are united with him in the communion of saints. Rich and poor, the noble and the peasant have met for centuries within these sacred walls, and they will continue to meet in far distant ages, the sure, indomitable defence of England's altar and England's crown in days of peril. Is such a Church to be overthrown by Mr. Baptist Noel's Puritan revilings against the order of the Church, or his ill digested conglomeration of historic and statistical facts, or his bitter contempt for the most certain and hallowed truths of the Christian religion? Some very wise people, both in this country and in England, anticipate such a catastrophe: but if their lives are spared in order to see it, they will be the making of the companies in which they insure them.

But the clergy are in such a shocking state, quoth Mr. Noel. "Of the 12,923 working pastors of churches, I fear from *various concurrent symptoms*, that about 10,000 are unconverted men, who neither preach nor know the Gospel." p 400. Would it not be as well for this person to find out clearly how much he knows of it himself? How does he demonstrate that they are unconverted? "Few join the Bible Society, or the Tract Society; and fewer still the London City Mission, or the Evangelical Alliance, although the tokens of the blessing of God have been abundant in the history of each of these four institutions." p 385. This of course is proof positive. Again—"I fear that about 10,000 out of the 12,900 pastors of the Establishment, manifest by their opposition to evangelical doctrine [i. e. Calvin's five points] and their dislike of evangelical societies, by their want of earnestness in their ministry, and their hatred of pious and peaceable dissenters, that they are *unconverted* men." (p 401). One token of their hatred to dissenters is, that *they do not ask them to preach in their pulpits*. Yet Mr. Noel states in another place that the Church in the United States has 1100 Evangelical (i. e. converted) ministers. How many of these, does he suppose, ask dissenters to preach in their pulpits? We know not of one. So admirably his book holds together! Again—"Some add to false doctrine Anglo Catholic practices"! (p 372) and "others display a worldly and covetous spirit by actions for the recovery of their dues"! and of course they must be *unconverted*. Perhaps some *American* evangelicals, who pride themselves on their piety, may be *unconverted men* at this rate. It should be remembered as to this, that our author is said to have a respectable, if not a large, fortune—so that there is no fear of *his* starving, whatever becomes of his poorer brethren.

As a remedy for the evils of which he complains, our author gravely proposes that the Evangelical ministers leave the Church and unite themselves with the 6000 other Evangelical dissenting ministers; divide England into suitable districts; and preach the Gospel vigorously as they understand it; that frequent meetings of the Evangelical Alliance be held; the Tract Society, and London Missionary Society bounteously supported; *confession of sins in public and private* be practised!!!; frequent Church meetings observed, &c. &c. It seems, however, that out of the 3000 so called Evangelicals, very few indeed, if any, are inclined to follow Mr. Noel's example; and if so, they will of course remain grumbling and discontented within the Establishment, and the Dissenters will remain outside of it, with the vast acquisition of Mr. Baptist Wriothesly Noel, A. M.—and there we leave him.

We cheerfully add, however, that the book contains many useful statistical details, which must of course be taken with some grains of allowance; and that the explication it gives of the canons and articles of the Church of England is substantially correct, and a withering rebuke to those who would pervert or misinterpret them to suit their Calvinistic bias. And so we commend its perusal to our readers.

The "Canada" arrived at this port on Sunday last, after a stormy passage. By her we have received our English files to the 9th inst.

Mr. Cobden's motion for financial reform to the amount of ten millions per annum, was lost in the House of Commons on the 26th ult., by a vote of 275 to 78. While his project was justly deemed visionary and impracticable, the Ministry announced their intention of making divers wise and necessary retrenchments.

The second reading of the Bill for the repeal of the Navigation Laws was to be moved on the 9th inst. The co-operation of the United States was largely counted on, owing to the assurance of Mr. Bancroft. It is understood here that these assurances will not be confirmed by our government.

In France the Government appears to gather strength.

Hungary continues a prey to civil war. The Russians have occupied Transylvania, and the Russian guards (52000 strong) have marched from St. Petersburgh to the Polish frontier. Rumors of Russian interference in the affairs of Austria and Italy, are afloat, but nothing is certain.

The revolt of Tuscany is confirmed, and the Republic has been proclaimed at Leghorn, Florence, and other towns.

The Pope is said to have applied for foreign assistance, and a joint intervention of Austria, Spain, and Naples had been notified to the Assembly by the Roman Ministry. The Prince of Canino had been elected Vice President of the Republic. Ferrara has been occupied by Austrian troops.

A terrible battle had been fought in India on the Ihelum, between the British and the Sikhs. The former claimed the victory, tho' with the loss of 93 officers and 2300 men killed and wounded; four guns and *five regimental colors*. A regiment of cavalry is said to have behaved badly. Sir Charles J. Napier is to supercede Lord Gough, whose generalship is censured.

Mr. Wortley brought forward his bill on the subject of marriage on the 22d February. It met with a warm opposition.

On the 1st March, Lord Ashley moved for a commission to inquire into the practicability and mode of subdividing the large parishes in England and Wales, so that each should not contain more than 4000 souls, and supported his motion in an elaborate speech, in which he made some good points. The plan does not involve any expenditure of public money. Lord John Russell supported the motion, which was agreed to, after some opposition from Dissenting Radicals, as J. Hume, &c., &c.

Miss Sellon had published a categorical reply to the statements of the two girls, Clarke and Pochetty, which must, we should think, show the folly of placing any reliance on the testimony of two grossly ignorant, if not false, witnesses. Miss S. says explicitly: "The children were not taught to bow to the cross." So much for the cry of *idolatry*, which ultra Protestant credulity, in one instance at least, has here re-echoed to the cry of the Puritans of the Diocese of Exeter. A proposition is made in the English Churchman to build a *real* Chapel for this meritorious Institution,—which is at Davenport, and not at Exeter, as we previously stated.

A protracted argument had been held in the case of Gorham *vs.* Bishop of Exeter. Dr. Adams was briefly to reply for the Bishop and conclude. Dr. Bayford in the conclusion of his argument for Mr. Gorham, said: "Mr. G. *does not deny that Spiritual Regeneration takes place in Baptism*—no attempt has been made to prove that he does, altho' this is what he is charged with—he only asserts that the recipient of Baptism must be made *worthy of Regeneration, by a prevenient act of grace*." This, in the case of Infant Baptism, is intensely luminous,—so as to be absolutely bewildering. In fact, after reading the Doctor's argument, we think the client has found a most suitable advocate. *Similis simili gaudet*.

Mr. J. A. Froude, late Fellow of Exeter College, Oxford, has lately published a work, "The Nemesis of Faith," in which the hero, supposed to represent himself, openly avows he cannot believe in the Bible. He is a brother of the late Rev. Mr. Froude, and was formerly at Littlemore, under Mr. Newman's influence. The same subtle philosophy which led the master to Rome has apparently led the pupil to infidelity

CONFERENCE OF COLONIAL BISHOPS.—We are informed that the Bishops of the five British North American Dioceses propose to meet at Halifax, on Ascension Day, (17th of May next.) This will be the first Episcopal Synod in the Colonial Church, and must therefore be regarded as an occasion of great interest and importance. Considering the vast distance by which the Bishops are separated from each other, and the various anomalies and embarrassments by which they are severally beset, in building up the Church in a new country, we are led to anticipate much good as the result of their joint deliberations. Perhaps something in the shape of general rules or canons for the government of the Church in their several Dioceses may be agreed upon.—*Colonial Church Chronicle*.

ALEXANDRIA.—We regret to learn that the erection of the English Church in this city is completely stopped for the present for want of funds. Mohammed Ali, some fifteen years since, gave the British merchants a handsome site in the principal square, for the building. A design for a Church to hold 400 persons was furnished by Mr. Wild, then in Egypt. The expense, however, seems beyond the contributions of the principal merchants, and though the Jesuits' Church has been lately finished, our service is still performed in a room on a crowded floor.—*Ibid*.

ST. LUKE'S CHURCH, NEW YORK.—It is doubtless known to many of our readers that the Rev. Dr. Forbes, Rector of St. Luke's Church, in this city, recently tendered his resignation to the Vestry of that Parish. At a meeting of the Vestry held on the 14th inst., at which all the members were present, the following preamble and Resolutions were unanimously adopted. In pursuance of the Resolutions a subscription was commenced towards the support of the Parish, provided Dr. Forbes continued as Rector, to which the congregation liberally and sufficiently responded. On receiving these prompt expressions of the confidence and attachment of the Vestry and congregation Dr. Forbes withdrew his resignation.

Such manifestations of zeal and affection are highly creditable to the Parish and honorable to the Rector. We cordially congratulate them on this result, and trust that the pastoral connection, maintained under such gratifying circumstances may long continue unbroken.

Whereas, at a meeting of this Vestry on the 19th day of February last, the Rev. John Murray Forbes, D. D., presented his resignation of the office of Rector of St. Luke's Parish, urging its acceptance without delay. And whereas this Vestry have given to the subject the most earnest and deliberate consideration, prompted alike by thoir own deepiy awakened feelings, and by the great importance of the subject to the spiritual interests of the people of St. Luke's Parish.

Therefore it is unanimously

Resolved, That we have received the resignation of the Rev. Dr. Forbes with feelings of the most sincere and heartfelt regret, occasioned not only by our own private sense of the loss each of us would sustain by such a separation, but by the conviction that such a step would prove most disastrous to the welfare of the Parish.

Resolved, That it is the unanimous opinion of this Vestry that the departure of the Rev. Dr. Forbes from the Parish would cause that of a large number of the best supporters of St. Luke's Church, and that in all probability the final closing of the Church would be the consequence.

Resolved, That this Vestry unanimously and entirely approve of the whole course of the Rev. Dr. Forbes as Rector of St. Luke's Parish. His efforts for the spiritual benefit of his people, his zeal and fidelity displayed in every form, without fear and at much personal sacrifice, have excited our most sincere admiration and regard.

Resolved, That this Vestry most ardently desires that the Rev. Dr. Forbes should continue his ministrations in the Parish, and they will spare no exertion in securing the necessary means of support, if he will withdraw his resignation.

Resolved, That the Wardens be appointed a Committee to communicate to Dr. Forbes a copy of these Resolutions.

GENERAL THEOLOGICAL SEMINARY.

To the Editor of the Churchman,

DEAR SIR:—Having read in the Calendar of this date, the editorial attack upon the students of the General Theological Seminary, headed "Romanizing," we the undersigned, members of the Senior Class, having spent the greater part of three years at the Seminary, and having therefore, it may be presumed, as full opportunities of judging of the character and conduct of the students as the writer of that article, do hereby before GOD and the Church, solemnly declare our conviction that the charge which he has brought against them of being subject to the influence "of a Romanizing clique, infecting the neighborhood of our General Theological Seminary, and rendering the labors of its able Professors almost ineffectual," is unwarranted by facts and unjust in its assumptions, and by its vagueness, calculated to operate injuriously upon the welfare and standing of every student in the Seminary.

By inserting the above you will oblige,

Very truly, yours,

WILLIAM MARKOE,
CHARLES M. PARKMAN,
SAMUEL COX, JR.

GENERAL THEOLOGICAL SEMINARY,
March 24th, 1849.

We insert the above with much pleasure. We know from good authority that the Seminary is in a sound condition, and that the students are discharging their duties in a manner most satisfactory to the Professors. Charges of the kind mentioned in the Calendar should be attended with some reasonable certainty of time, place and circumstance; and if such can be adduced the Church should know it; if not, a manly retractation may save much trouble, and prevent an ill use of the Calendar's article by the enemies of the institution.—[ED.

We have been compelled by the request of our valued and most respected correspondent, R. S., to insert half a column from another paper. While we admit the necessity of the case, we trust we shall not again have to trespass on the forbearance, and wound the sensibilities, of our readers by such an extract.

The Bishops of Vermont and Rhode Island have published earnest Pastoral Letters in behalf of the Mission to Constantinople.

We have received some valuable books from Messrs. G. P. Putnam, and D. Appleton & Co.—also Pamphlets and Magazines from others—which we shall acknowledge more fully in our next, being this week exceedingly crowded.

To Correspondents.

"S," No. 10, (we have not received No. 9) "Rich," and "Argestes," are received.

"B," came too late for insertion as requested.

"Ember," and "D. F." in our next.

We must, on consideration, decline the request of our Hartford correspondent, as the requisite information may be obtained nearer home.

"A Catholic" is received, and we thank him for his friendly letter.

Foreign Intelligence.

From our late English Papers.

The Bishop of Jamaica.—We are authorized to contradict, in the most explicit terms, a report which a short time ago went the round of the papers, to the effect that the Bishop of Jamaica contemplated retiring, on the ground of ill health, and that a Suffragan was about to be appointed to the See. Not only, we are assured, there is no ground whatever for this latter allegation, but we are happy to learn that the report respecting the Bishop's health also, is wholly unfounded.

Annual Letter of the Bishop at Jerusalem.—The Bishop of the United Church of England and Ireland at Jerusalem, has issued his annual letter. He states that the Greek Patriarch and his Clergy keep as far from him as they possibly can; that with the Latin he is on a footing of polite reserve, and that with the Armenian, the United Greek Patriarch and the Syrian Bishops a friendly intercourse has been continued. He further states that he has now fourteen inquirers who have left the Jews, most of whom are now receiving regular instruction, preparatory to their being baptized; and mentions a rule which he has laid down, that no adult person, in the enjoyment of health, is to be baptized until he can earn at least a part of his daily bread. In accordance with this rule the Bishop refused baptism to two candidates who had been prepared for it, in consequence of their refusal to learn any trade practicable at Jerusalem.

The Cathedral Service at Bristol.—The dispute on this subject continues to be actively carried on.—The Dean, in a letter to the Times, has pointed, as a precedent for reading instead of intoning the prayers, to the custom of other Cathedrals, as Ely, Rochester, Wells, &c.; Christ Church, Oxford; as likewise Trinity and Kings College, Cambridge. This has elicited a contradiction from the Precentor of Ely, and a reply from Professor Taylor of Gresham College, who traces the departure from the ancient mode of performing the Cathedral service, recently adopted at Bristol, and alleged by the Dean to exist elsewhere, to the practice of appointing to the office of Minor Canon, persons who are incapable of performing its duties; in direct defiance of those which prescribe the qualifications and define the duties of every office in a Cathedral, and according to which the Dean, in his entrance into office, swears he will govern it.

See of Down and Connor.—It is positively stated that the Dean of St. Patrick will be the new Bishop of Down and Connor, and that the Rev. Mr. Perrin, brother of the Judge, will succeed the Dean.

New Episcopal See in China.—The new Colonial Diocese of Victoria, of which the Rev. George Smith, M. A., of Magdalene Hall, Oxford, is to be the first Bishop, has received her Majesty's approval, and the Bishop elect will be consecrated in the course of a few weeks. The Bishop of Victoria will have jurisdiction over the members of the Church of England in the five free ports, and wherever else on the continent of China he may find an opening. The endowment of the bishopric of Victoria has been provided for entirely by private subscription. The total sum at present available towards the erection of the See may be stated at £18,000; £6,000 of which was collected in consequence of the Bishop of London's letter; £2,000 contributed by the Society for the Propagation of the Gospel in Foreign Parts, and £10,000 by a "Brother and Sister," who have also offered £2,000 towards the erection of a Missionary College at Hong Kong, in connection with the Church. Of this college the Bishop will be the warden, whose duty will consist in preparing a body of students, Native and European, to be trained for missionary employments in China. As soon as possible after the erection of the bishopric of Victoria, measures will be taken for the formation of dioceses in other colonies and dependencies, of the British Crown, the preliminary proceedings for carrying out the object having been entrusted to his Honor the Vice Chancellor of England, Sir George Staunton, Bart.; Sir James Urmstone, Venerable Anthony Grant, D. C. L. Arch Deacon of St. Alban's, and Rector of Romford, W. H. C. Plowden, Esq., W. Wilberforce Bird, Esq., Gilbert Matheson, Esq., and the Rev. Ernest Hawkins, B. D.

Indian Confirmation.—At the first native confirmation, held in the Cathedral of Calcutta, eighty-five males and seventy-five females, from Baripur, Thakaparkar, Ramnengs, Mizapur and Agarpara, were confirmed. The Bishop delivered an address on the occasion, which was translated into Bengali by the Rev. P. Sandys.

A Grandfather allowed to be a Sponsor.—The Vicar of West Teignmouth having refused to allow a grand father to act as sponsor for his infant grandson, the Bishop of Exeter has intimated that, as the laws of the Church do not warrant such a refusal, the grandfather must be admitted as sponsor, of course, supposing him to be a communicant, as required by the canon.

Lady Hewley's Charity.—The long disputed suit relative to Lady Hewley's charity has at length terminated, by means of a compromise between the English and Scotch "orthodox dissenters," they having agreed that the charity should extend to "poor and godly preachers of Christ's holy gospel" in England and Wales, meaning "all poor and orthodox ministers of dissenting congregations in England and Wales, within the protection of the Act of Toleration of the 1st William and Mary, of any of the denominations, viz.: Independents, or Congregationalists, or Baptists." A new election of trustees is to take place, both grand and sub-trustees, of which there are seven in each class; and in future they are to consist of three Independents, three Presbyterians, and one Baptist.

The Shrine of St. Edmund.—This relic, which has latterly formed the nave of the Church of Gransted, in Essex, has been condemned from the serious inroads made on its timbers by the *ptinus*. This curious Church has been identified as the original shrine of St. Edmund, erected A. D. 1010, the body resting in this place on its return from London to Bury, after removal from the latter town for safety, on a sudden attack made by the Danes on the coast of Suffolk. Its construction was extremely simple and consisted of oak biers split in two, and fastened together with wooden pins to a plate and sill.—These split biers, placed upright and fitting close, formed the four walls. On the demolition of the Church the worm-eaten wood was removed, but a considerable portion being found in an extraordinary sound state, has been restored, and it is hoped that means will be taken to preserve this primitive relic, which has weathered the storms of more than 800 years.

Communist Blasphemies.—The extent to which Christianity has been corrupted in the minds of the people, under the influence of popery, is fearfully apparent by the proceedings of the Socialist banquets in France. A number of these took place on Christmas day, and the following are some of the revolting toasts that were given, women being in several instances the proposers: "To Christ, the Father of Socialism;" "To Mary, the first propagatrix of Socialism;" "To the advent of God upon earth;" "To Christmas;" "To the living Christ, to France;" "To the natural religion of Christ;" "To Jesus Christ, the great apostle of Socialism." The last named toast was given by the Abbe Chatel, who some years ago founded a new sect under the name of the French Church.

NEW IRISH COLLEGES.—About sixty professors, with salaries varying from 100*l* to 300*l* per annum, are to be appointed in Sir R. Peel's "godless colleges," and we have been informed that there are upwards of three thousand candidates for those not very lucrative situations.

NAVAL ASYLUM.—Some of the houses connected with "King William's Naval Asylum," at Penye, near Norwood, founded and endowed by Queen Adelaide, being now completed, her Majesty has been graciously pleased, through Lord Howe, to nominate to two of them the widow of a commander of thirty-six years, who entered the navy in 1773, and the widow of a master, who, at his demise, held the office of master attendant of one of our royal dock yards. Each widow will also be entitled (on a certificate signed by a beneficed clergyman that they are of sober life and conversation, and members of the Church of England) to an annuity of 30*l*, payable half yearly, at Moses Coutt's.

PROPOSED RESTORATION OF BRISTOL HIGH CROSS.—A local paper says: "The crosses raised in old times were of three several kinds—ecclesiastical, commercial or market crosses, and commemorative. Of the latter class was the noble specimen which it is now proposed to restore. It was erected apparently on the site of one previously existing, in the High-street, Bristol, in the year 1373, to commemorate, by voluntary contribution of the citizens, the granting of a new charter by King Edward the Third; and adorned, in course of time, with the statues of that monarch, and of other royal benefactors to the city."

THE ARCTIC EXPEDITION.—Lady Franklin, accompanied by the Rev. Dr. Scoresby, of arctic celebrity, arrived, at the Victoria Hotel, Hull, on Friday week, for the purpose of conferring with the captains of the whalers bound for Baffin's bay, and their owners, on the subject of auxiliary means for research after, and for carrying out additional supplies for, the absent adventurers in search of a northwest passage. The interviews had by Lady Franklin and Dr. Scoresby with all the parties have been sympathising and satisfactory, much willingness having been expressed by both owners and masters, for furthering the anxious inquiries and objects of Lady Franklin. To stimulate this kind feeling it is designed by Lady Franklin to offer even higher rewards for exploration than the 2,000*l*. of last year, and so to modify the plan of the proposition as to avoid the objections to that hastily formed last March. In the event of Government which is about to send a ship freighted with provisions and stores, and, agreeably to their assurance to Sir Jas. Ross, with additional instructions—declining any farther means for contingent supplies, it is believed that Lady Franklin will herself put provisions &c., on board some of the whalers destined for Baffin's bay.—*London Daily News*.

REVIVAL OF THE OFFICE OF ABBOT IN ENGLAND.—The ceremony of consecrating an abbot took place at the monastery of Mount Saint Bernard, in Charnwood Forest, on Sunday, when the Rev. J. Palmer, otherwise Father Bernard, the superior of that monastery, was installed in that office, and presented with a crozier, rings, mitre and gloves, each of which was separately blessed and sprinkled with holy water by the Romanist bishop of the midland district, Dr. Ullathorne. This being the first occasion of the kind in England since the reformation, some interest was excited in the neighborhood, and a few Catholic gentlemen from considerable distances, were present. Bishop Waring was present, but took no public part in the proceedings. Several other Catholic clergymen were present, as were also Abbot Bruno from Mount Melleray Abbey, county of Waterford, and Abbots Augustin of Bellefontaine, and Maxime of Melleray in France. In the course of the proceedings the bishop delivered a brief address, in which he congratulated those of the clergy present that after 300 years of desolation it had pleased God to renew in their midst the ancient office of abbot, and that there was in that neighborhood an owner of the soil (alluding to Ambrose Lisle Phillipps, Esq.) who was raising up the ancient abbey of Garendon at Mount St. Bernard He alluded to the exertions the abbot elect had made in establishing and conducting that monastery, and exhorted the monks and novices (from 30 to 40 in number) to imitate Father Bernard in his zeal and good works. The ceremony occupied rather more than three hours.

Domestic Intelligence.

NEW JERSEY.—ST. MARY'S HALL AND BURLINGTON COLLEGE.—The founder and head of these Institutions, in acknowledging, with devout gratitude to God, the restoration and re-invigoration of his health, has the satisfaction to inform the patrons and friends of both, that, having been relieved from their whole financial care and management, he will be enabled to devote himself unreservedly, and with greatly increased ability, to his proper work, in their conduct and supervision.

The catalogue of the Hall, for the Winter Term, contains the names of one hundred and sixty scholars and twenty four teachers; and that of the College, of one hundred and twenty-seven scholars and nineteen teachers; making the rank and file in the wo, deducting such teachers as are on duty in both, three hundred and twenty-six.

The Summer Term, at each, begins on Tuesday, 1st May, (St. Philip and St. James.) Prompt and punctual attendance is strictly required. From the limited room remaining unoccupied, at both Institutions, applications for admission cannot be made too soon. Address the Bishop of New Jersey.—*The Missionary*.

CLERICAL CHANGE.—The Rev. Robert B, Fairbairn has resigned the Rectorship of Christ Church, Troy, and become the Rector of St. John's Church, Stillwater, Saratoga County.

ST. MARK'S CHURCH, PHILADELPHIA.—This Church edifice is built of free stone, from Trenton, Newark, Little Falls, and Thorn Quarries, in the decorated style, which prevailed in the last quarter of the thirteenth, and first of the fourteenth centuries; a period when it may be said Gothic architecture—so called—attained its highest point of graceful proportion and luxuriant beauty.

The churches of this period are distinguished for their fine proportions, and beauty of interior effect; and the style is valued by the architect for its fine forms of adaptation to sacred edifices of every size and cost, from the parish church of the simplest and least expensive class, to the most gorgeous cathedral.

This church edifice is situated on the north side of Locust street, west of Schuylkill 7th street, and the length of the church east and west, is 150 feet, in all, over the buttresses. The tower is on the south side, near the west end, attached to the aisle wall, projecting all its size, and makes the breadth at this point 91 feet. The tower is nearly on the line of houses on Locust street; standing in the middle of the square, advanced from the church, it becomes the most important feature in the street view, and is treated accordingly. Its whole beautiful outline, from base to finial, seen at a glance—all of stone—is not a common object in our streets. The plan is thus made to suit the site—the tower is in the position of the south porch, for which its first stage is to be used, through it is the principal entrance by a deeply recessed and richly moulded door-way, ornamented with foliated shafts in the jambs. The windows of the aisles and clerestory, on the flank, are of two lights, or parts divided by mullions of stone, which is foliated in the arch showing different patterns: the windows have moulded worked stone jambs.

The church comprises a chancel, a nave and aisles—an organ or choir aisle, with a convenient vestry. The interior is 138 feet in length, 56 feet wide, and 54 feet high. The chancel is 38 feet deep, 23 feet 6 inches wide, and will be built, to show the interior, of cut stone. The floor is to be paved with encaustic tiles, and rises as it recedes from the church towards the east end in four steps to the altar. The window over the altar is of five lights, and will be glazed with painted glass of subject design. The nave is 28 feet wide, and 100 feet long. The north and south aisles are each 14 feet wide by 100 in length. The division is in seven bays on each side, the piers and arches are of cut stone, supporting the clerestory, with bracket shafts between each window for the roof timbers. The roof is open timbered, framed of oak, with hammer and collar beams moulded, the whole construction being visible. The chancel has a polygonal ceiling of oak, divided into panels. The organ aisle is a continuation of the north aisle, with an arch open to the chancel. The seats will all be of oak and will be open, of suitable design. The windows are to be glazed in quarries set in lead, having borders of colored glass. The windows of the west end, are not the least important. The great window is of four lights, and those of the aisles have three lights each. From their position to the street, they will be richly worked—a small porch entrance is under the large window, and another door on the north side opposite to that, through the tower. The vestry and chancel have each their entrance door. The tower is square built, with buttresses to the height of 80 feet from the base. It is then resolved into an octagon spire, 90 feet high, broached on the angles, with three tier of spire lights alternating. The belfry has coupled windows on each face. The spire is terminated with finial and cross. The gables are to be decorated at the apex with handsome ornamental crosses, and a neat crest tile is carried on the ridges of the roof.

Another unusual feature in this church is, that neither paint nor plaster are to be used for its construction, the inside walls being all lined with stone, and all the wood work is to be of solid oak. Neither was the church edifice built by subscription; a few churchmen, not more than five or six, advanced the necessary funds to complete it, with the exception of the tower and spire. Their contract with the architect is $30,000, including the whole completion of the building and appurtenances, excepting the organ.—*Banner*.

Died.

At his residence in this city, on Sunday, the 25th inst., the Rev. HUGH SMITH, D. D., in the 54th year of his age.

At a meeting of the Clergy of the Protestant Episcopal Church, assembled at the Rectory of St. Peter's Church, on Tuesday morning, March 27th, 1849, to attend the funeral of the late Rev. Hugh Smith, D. D., the Rev. Bird Wilson, D. D., was called to the Chair. Whereupon a resolution was offered by the Rev. B. C. Cutler, that a committee of three be appointed to present to this meeting resolutions expressive of the sentiments of the clergy present on that solemn occasion. Whereupon the Chair appointed the Rev. D. Cutler, the Rev. Dr. Taylor, and the Rev. Mr. Balch, to prepare such resolutions. The following resolutions were submitted and adopted by a unanimous vote:—

1 *Resolved*—That while we bow submissively to an Allwise Providence, we cannot but mourn at the loss of a beloved brother in the great work of the vineyard of our Lord and Saviour, Jesus Christ; and of one who has been endeared to the church by a long, arduous and faithful course of ministerial labor, terminated by a peaceful and happy death.

2. *Resolved*—That we most sincerely and affectionately sympathize with the widow and children of our departed brother, and pray that God may abundantly support and console them under their present bereavment.

2. *Resolved*—That a copy of these Resolutions be sent to the church papers in New York, for publication, also to the family of the deceased, and to the Vestry of the church of which he was lately the Rector.

B. C. CUTLER,
THOS. HOUSE TAYLOR,
LEWIS P. W. BALCH.

At a special meeting of the Vestry of the Protestant Episcopal Church of St. Peter, held in the Vestry Room, on Monday Evening, March 26, 1849, the following resolutions were unanimously adopted:—

1. *Resolved*—That this Vestry have learned of the decease of their late Rector, the Rev. Hugh Smith, D. D., with profound grief. During a long and intimate intercourse, for many years, the church in which he ministered was blessed with the services of a faithful, untiring and devoted servant of God, and his people with the ministrations of a Pastor, who preached the Gospel of which he was a Herald, with ability, energy and earnestness, and who as a christian, afforded in his own life and conduct, a pure and bright example to his flock.

2. *Resolved*—That we deeply sympathize with the family of the deceased, in the loss of a Husband and Father, whose warm and affectionate nature, and kind and tender heart, endeared him in all his social relations. We fervently commend them in their calamity and bereavement to the blessing of the God of the Fatherless and the Widow, in the humble trust that the wind will be tempered to the shorn lamb, and that consolation may be found in that "memory of the just," which liveth here, and in the precious assurance of immortal felicity which attends the departure of those who have died in faith.

3. *Resolved*—That as a mark of respect for their late Rector, the Vestry attend his funeral, and that the chancel of the church be clothed in mourning for thirty days.

4. *Resolved*—That the Rev. Henry Anthon, D. D., be requested to preach a funeral sermon upon the deceased, on Sunday the first of April next.

5. *Resolved*—That the clerk of the Vestry transmit a copy of these proceedings to the widow of the deceased, and that the same be published in the church papers..

New York, March 26th, 1849. MARK BANKS, Clerk of the Vestry.

Notices.

The Rev. Benjamin I. Haight, DD., will preach in the Church of the Epiphany, 130 Stanton-street, on Sunday evening, April 1st, in behalf of Diocesan Missions. A collection will be made for said object. Service to commence at half past seven o'clock.

"P. E. Church Missionary Society for Seamen in the City and Port of New-York."—A stated Meeting of the Board of Managers of this society will be held in the S. S. Room of the Church of the Ascension on Monday evening next, 2nd April, at half past 7 o'clock.

THO. P. CUMMINGS, Recording Sec'y.

March 31, 1849.

CHURCH OF THE GOOD SHEPHERD,
Corner of Market and Monroe-Sts.
LENT SERVICES.

In addition to the three services on Sundays, and the regular Thursday-evening services, at this Church throughout the year, there will be service on Tuesday evenings, at 7 1-2 o'clock, and on Wednesdays and Friday mornings, at half past 6 o'clock.

THE CHURCH OF THE MESSIAH.

The Undersigned, Wardens and Vestry of the P. E. Church of the Messiah (seats free) a Congregation of Colored persons, at present worshipping in an upper room in Houston street, third door east of Broadway, whose Rector, Rev. A. Crummell, is now, and has been for some time past, in England, for the purpose of soliciting funds, to enable them to erect a Church Edifice in the upper part of the city, where there are a large number of their people living, who are destitute of a place where they may worship God, and partake of the benefits and blessings of his Holy Word, beg leave to state that the recent information received from their Rector, addressed to the Committee in this city, for the benefit of the Church of the Messiah, is of so favorable a nature, as to give them hope and assurance of being able very shortly, to purchase a site, and erect thereon a neat, plain, and commodious Church Edifice, and in the meantime, being desirous of continuing this Church Service, our people, from force of circumstances, being blessed with but little of this world's goods, and therefore unable to continue on without assistance, they do hereby most respectfully call on the more favored Episcopalians for pecuniary aid to enable them to persevere in the service and cause of their Blessed Redeemer. to American sympathy and charity? All donations will be thankfully received, and may be paid to John Jay, Esq., 20 Nassau street, W. A. Tyson, Treasurer, 81 Thompson street, John Peterson, 7 York street, and George T. Downing, 690 Broadway. Signed,

W. A. Tyson, John Peterson, Wardens.

G. T. Downing, Francis Myers, John J. Zuille, D. A. Tilghman, Silas Hallock, Vestrymen.

New York, March 6th 1849.

The Undersigned, a Committee appointed by the Vestry of the Church of the Messiah in New York, to correspond with the English Committee appointed to receive the money collected in England by the Rev. Mr. Crummell' and to superintend the expenditure thereof, in the erection of a Church in this city, do hereby express their approval

If by the Philanthropy of strangers they are enabled to build a Church, may they not hope and trust they are not presuming too much in thus presenting their appeal f or aid of the above appeal, and commend the object of the same to the sympathy and charity of American Churchmen,

Signed,

Rev. Evan M. Johnson, Chairman.
Rev. John S. Stone, D. D.
Rev. Benj. J. Haight, D. D.

John Jay, Secretary.

The Proposed Fair,

In aid of the funds of the Seaman's Mission, will be held on Thursday, 19th of April next, at Constitution Hall, 650 Broadway. Ladies interested in this Mission, are respectfully solicited to contribute their handy work, and use their influence to make the collection of articles as extensive a possible.

Contributions may be sent to the following Ladies:
Mrs. Lindley M. Hoffman, 153 Hudson st.
" Rev. Dr. Whitehouse, 120 11th street.
" Edward Haight, 25 East 14th street.
" J. T. Adams, 75 East 15th st.
" J. Davenport, 62 Lexington avenue.
" D. A. Cushman, 9th Avenue, near 20th st.
" Capt. A. Proal, 95 Spring street.
" Geo. C. Morgan, Pike street.
" Charles Ely, 201 Washington St., Brooklyn.
" Rev. Dr. Lewis, Montague Place, Brooklyn.
" Rev. D. V. M. Johnson, South Brooklyn.
" C. Haight, cor. Wayne & Grove st. Jersey City.

N. B.—Editors of the Church Papers in neighboring Cities are requested to insert the above.

THE SICK AND NEEDY.
FREE CHURCH OF THE GOOD SHEPHERD.
Corner of Market and Monroe-st.

The undersigned appeals to benevolent Christians on behalf of the numerous destitute families and individuals daily presented to notice in the parish, but whom he is unable to relieve, though often most worthy members of the Church, are among the number. At the present moment, there is an instance of much suffering in the case of the widow and family of a highly respected clergyman of the Established Church in Ireland. Being induced by flattering expectations to come to New York, they have been disappointed in every hope, have expended all their means, and are now sick and in great want.

RALPH HOYT,
No. 117 Madison st.

N. B.—Messrs. Stanford and Swords, 139 Broadway, will receive any donation.

Acknowledgments.

COLLECTIONS IN AID OF CHURCH TO CALIFORNIA.

The subscriber appointed to receive contributions in "aid of Church to California" acknowledges the receipt of the following, viz:

From Emmanuel Church, N Y, Rev A S Leonard, 15,26; St John's Chapel do, Rev J H Hobart, 209,52; St Clement's Church do, Rev Dr Henry, 47,77; Church of the Annunciation do, Rev Dr Seabury, 100,15; Calvary Church do, Rev S L Southard, 350; St Mary's Church, Brooklyn, Rev J A Spooner, 5,39; St Paul's Church, Tompkinsville, Rev G Winslow, 9; St Paul's Chapel, N Y, Rev Dr Haight, 177,13; Grace Church, Brooklyn Heights, Rev Dr Vinton, 136,25; Trinity Church, N Y, Rev Dr Higbee, 309,60; Donation by J F, Brooklyn, 2; Church of the Redemption, N Y, Rev I Pardee, 26; Donation by F L, N Y, 1; St Stephen's Church, N Y, Rev Dr Price, 100; Grace Church, Brooklyn Height, (Sermon by) Rev Dr Higbee, 108; Grace Church, Jamaica, Rev Dr Johnson, 26,85; St Paul's Chapel, N Y, (Sermon by) Rev Dr Higbee, 425; Zion Church, N Y, Rev R Cox, 40,34; St John's Church, Brooklyn, Rev Dr Johnson, 20,05; St Matthew's Church, Unadella, Rev N H Adams, 7; Church of Crucifixion, N Y, Rev Dr Schroeder, 40,31; Donation by S S T, Brooklyn, by the hands of Rev Dr Berrian, 10; Church of Crucifixion, N Y, (Sermon by) Rev Dr Vinton, 80; St Stephen's Church Sunday School, N Y, Rev Dr Price, 20; Donation by a lady, per T C B, 9; All Saints Church, N Y, Rev W E Bigenbrodt, 250; St John's Chapel, N Y, (Sermon by) Rev S L Southard, 230,32; for Lithograph view of proposed Church at San Francisco, 50cts; Church of Holy Communion, N Y, Rev Dr Muhlenberg, (Sermon by Rev Dr Higbee) 212,03.

Total, 2,968 48.

In addition to the above, the sum of 150 dollars, which was paid for the passage of Rev. F. S. Mines in the steamer Crescent City, to Chagres, has been generously returned by the owners, and a free passage granted in the vessel to Rev. Mr. Mines. A Communion Set and Font by Grace Church, Van Voorst, New Jersey, Rev. M. Mahan, Rector, and Bell by S. B. Ruggles, Esq.

C. N. S. ROWLAND,
Treasurer of the Convention P. E. C., N. Y.,
March 27th, 1849. 55 Water street.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums since his report of 20th inst.:

Christ ch, Detroit, Mich, coll Dec, Jan'y, and February, 18,86; St John's ch, Portsmouth, N Y, 25; Christ's ch, Cincinnati, O, Mr Potter, for China and Africa, 10; do do, G K Shoenberger, for Greece, 5—15; through E W Howard, Esq, Providence, R I, St Paul's ch, Wickford, for Constantinople, 5; St Stephen's ch, Providence, for do, 10; Grace ch, Providence, R I, 59,69; Christ ch, Lonsdale, 2,50—76,19; Mr. Williams, Winchester, Va, third annual payment for educating boy, African, 20; P Williams, Esq, do, for Africa, 20—40; Christ ch, Greensburg, Pa, for China, 5; a family of St George's ch, Beekman-street, N Y, 12,38; Washington and Cople Parishes, Oak Grove, Va, 3,50 each—7; a lady and gentleman St George's ch, Beekman-street, N Y, 2; Emmanuel ch, Weston, Ct, for Constantinople, 3; Christ ch, Bordentown, N J, 7; Mrs Lucy Nilson, Leaksville, N C, 1,50; St Helena ch, Beanfort, S C; Mrs Mary J W, China, 25. Total, 237,93,

J. SMYTH ROGERS, Treas.

New York, March 27, 1849. No. 2 Park Place.

DOMESTIC MISSIONS.

Since his acknowledgement of the 13th inst., the Treasurer has received the following contributions:

St John's, Portsmouth, N H, 35,16; Subscriptions among the members of the same, 20; St Peter's, Columbia, Tenn, 15; St Mark's, Grand Rapids, 15; St Paul's, Detroit, January collection, 17,76; penny collections S S Christ ch, Detroit, for 1848, 32,65; do S Paul's, do, 16,77; Christ ch, collections for Dec, Jan and February, 18,86; California, from H, 1,50; a widow's mite, 2; St Paul's, Detroit, Mich, 36,57; from two classes, S S Trinity ch, Ulster, N Y, 3; I L Edwards, Esq, Washington, D C, hf, 5; Ladies Miss Ass, Newtown, Ct, for the Mission School among the Chickasaw Indians, 12; Christ ch, Lonsdale, R I, 2,50; Mrs Lucw M Nelson, Leaksville, N C, hf 1,50.

Total, $235 27.

THOMAS N. STANFORD, Treas.,
New York, March 27, 1849. 139 Broadway.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From "A Friend," a bundle of clothing.

LOT JONES, 77 Second Avenue.

N. B. Further donations, being greatly needed, are respectfully solicited, and will be thankfully received. They may be left with Messrs Stanford & Swords, 139 Broadway, or at his residence.

New York, March 27, 1849.

Advertisements.

NEW BOOKS PER STEAMER CANADA.—
Bishop Cosin's Works, Vol. 3.
Hammond's Minor Theological Works.
Cumming's Lectures on Book of Revelations.
Hook's Companion to the Altar.
Marriot's Reflection in a Lent Reading of the Romans.
Burder's Notes on the Apocalypse.
Bishop Beveridge's Works Vol. 11 and 12.
Imported by
STANFORD AND SWORDS,
139 Broadway, N. Y.

EPISCOPAL ACADEMY OF CONNECTICUT.—The next term of this Institution will commence on the 4th Thursday in April, and continue fourteen weeks. Every branch is taught reduisite to prepare young men for College, or for the active pursuits of life.

The charges for tuition are $7 for the Classics and higher English branches, and $6 for the lower. Board may be obtained in respectable families at $2 per week, exclusive of fuel and washing. The Principal receives into his family those pupils whom their parents desire to place more particularly under his charge, at an expense of $50 per Term, including everything except books and stationery.

Bills payable one-half in advance, and the remainder four weeks before the close of the term.

Application may be made to the Principal,
S. B. PADDOCK.
CHESHIRE, March, 1849. 6t

PURE WINES—For Sacramental use, imported and for sale, at moderate prices, by THOMAS McMULLEN, 96 Broadway, near Wall st. m11 tf

Poetry.

For the Churchman.

Newfoundland, 1847.

Oh, rugged Land!
Land of the rock and moss!
Land whose drear Barrens it is woe to cross;
What hast thou in thy hand?
Oh, stormy Land!
Land where the tempests roar;
Where the unbroken waves rage mad upon the shore;
What can this rage withstand?

Oh, wintry Realm!
Where the cold Northwinds blow;
Where drifting bitter sleet and blinding snow
All man's poor work o'erwhelm:
Oh, bleak, bleak Realm!
Whose homeward-hasting bark
Is crisped with ice: sails, cordage, stiff and stark,
And iced the unruly helm:
What hast thou in thy gift?
The kindly sun has shone.
Three thousand years, the stubborn cliffs upon
Which thou on high dost lift:
What is there in thy gift?
A stinted growth appears,
Grass, shrub, and tree, slow-growing, in long years,
Where gapes the rocky rift.

Yet thou art good:
Thy Barrens feed the deer;
The birds of other lands do summer here
In thy lone, humble wood.
Ay! thou art good:
The poor man at his door
Gathers his fuel, and, yearlong, thy shore
Yields, in free gift, his food.

And,—better still,—
Beneath a guardian crown,
The poor man freely walks and lays him down;
Free in all things but ill.
And,—better still,—
Here Holy Faith hath come
Teaching that God will give a fairer home
To them that do His will.

Newark. R. T. S. L.

Selected Matter.

From an "Essay on the Union of Church and State," by *Baptist W. Noel.*

Baptismal Regeneration.

I once labored hard to convince myself that our reformers did not and could not mean that infants are regenerated by baptism, but no reasoning avails. This language is too plain. Although the catechism declares that repentance and faith are perquisites to baptism, yet the prayer-book assumes clearly, that both adults and infants come to the font unregenerate and leave it regenerate; that worthy recipients of baptism are not regenerate before baptism but come to be regenerated; that they are unpardoned up to the moment of baptism, that they are pardoned the moment after. This unscriptural doctrine of the prayer-book, as its other errors, each evangelical minister of the Church of England is compelled, by the thirty-sixth canon, to pronounce not contrary to the word of God; and by the Act of Uniformity, he must make himself a party to all this delusive instruction every time that he baptizes an infant or an adult, teaches the children of his parish the Church Catechism, or buries the corpse of an ungodly parishioner. . . . . (Page 310–312.)

SCHISM.

So pious and peaceable dissenters are no schismatics. As each man is bound to follow Christ's will in all things, numbers of enlightened and excellent men, who have thought the union of the Establishment with the State a corrupt junction with the world, and a disregard of Christ's authority; its prelacy unscriptural, its system of patronage mischievous, its formularies erroneous, its discipline at once tyrannical and relaxed, its claims arrogant, and its spirit worldly, have felt compelled to abandon it, that they might fulfil the law of Christ, by maintaining a more scriptural form of Church government with a pure discipline. They felt their duty to be imperative; their right has been recognized by Statute, and they now amount to some millions, who are not less moral and religious than the soundest part of the Establishment. Their non-conformity cannot in itself be schism, because the Anglican ritual is no more enjoined on them than the Jewish ritual on the early Christians; and as uniformity of worship has not been enjoined, variety and liberty are likely to be more useful. Their voluntaryism cannot be schismatical, because there is no hint in the New Testament of a union between Church and State. Their rejection of prelacy does not render them schismatics, because prelacy is a human arrangement subsequent to the apostolic age, without sanction of Scripture; and their independence in local Churches cannot be schismatical, because all the apostolic Churches were independent. There was no association of Churches, such as the Church of England, or the Church of Scotland, in primitive times, nor was one Church subject to another. The Church at Philippi was independent of the Church at Thessalonica, and the Church at Thessalonica was equally free from the control of the Church at Corinth. Each Christian assembly in the apostolic age was independent of all the rest, and therefore, each congregation now may, without schism, follow that precedent. The Anglican Churches were therefore bound to respect their Christian liberty, and fraternize with them, Churches with Churches, Ministers with Ministers, and members with members. If this brotherly concord were manifested, their differences in the form of worship and discipline would be minor evils. The Churches of Christ being one in doctrine, in obedience to the will of Christ, and in heart, would snatch from the Roman Catholics their favorite argument against the Protestants, and from unbelievers their most usual weapon against Christianity. Let Christians notwithstanding their differences in discipline, be one in heart and action, and the spectacle of liberality, disinterestedness and affection would conquer the world's unbelief. United they could much more effectually labor to remove ignorance, to oppose vice, and to preach the Gospel. If the world saw that Christians generally associated with Christians, without asking whether they were Episcopalian, Presbyterian, Independent or Baptist, then their differences would be reduced to their just dimensions, and their common faith exalted Among all denominations, too, there are not very many stirring, earnest, experienced and able preachers of the Gospel; but if all these divided the land among them, and with fraternal concord, Episcopalians, Presbyterians, Independents, Baptists, and Wesleyans, were to preach in all congregations which now have evangelical pastors, a revival of religion would probably ensue much more extensive than that in the time of Whitfield. Multitudes of congregations, now cold and negligent, would manifest unwonted earnestness, and myriads of souls would be saved. What narrow minded ritualists would dread as disorder is Christ's order. This fraternization of pious men of all denominations is the standing law of Christ's Church, the necessary condition of its health. We must achieve it.

But, at present, the union renders it impossible. While the Anglican Churches admit Roman Catholic priests and Greek priests to be ministers of Christ, they excommunicate his purest churches and his most faithful ministers. By canons 4, 5, 6, 7, all dissenters are excommunicated as impugners of the Anglican form of worship, articles, ceremonies, and church government. Canon 10 is as follows:—"Whosoever shall hereafter affirm that such ministers as refuse to subscribe to the form and manner of God's worship in the Church of England, prescribed in the communion-book and their adherents may truly take unto them the name of another Church not established by law, ... let them be excommunicated." Canon 11 is as follows:—"Whosoever shall hereafter affirm or maintain that there are within this realm other meetings, assemblies, or congregations of the King's born subjects, than such as by the laws of this land are held and allowed, which may rightly charge to themselves the names of true and lawful churches, let him be excommuninated." Canon 12 adds, "Whosoever shall hereafter affirm, that it is lawful for any sort of ministers and lay persons, or either of them, to join together, and make rules, orders, and institutions, in causes ecclesiastical, without the Queen's authority, and shall submit themselves to be ruled and governed by them let them be excommunicated."

Canon 27 is headed "Schismatics not to be admitted to the communion," and orders that "no minister shall admit to the communion those who are common and notorious depravers of the book of common prayer," &c.; or those who maintain that any part of the prayer-book is unscriptural.

Thus the Establishment excommunicates the whole body of dissenters, and all those who acknowledge their churches or their ministers. (Page 359–361.)

CHURCH PROPERTY.

Against a measure so useful to all classes, it is often argued that the resumption of Church property by the State would be spoliation. That property belongs, it is said, to the Church of England, and the sacrilegious hands which would rob her of it might with equal justice confiscate the properties of the landlords, or sell the manufactories of Lancashire and Yorkshire, for purposes of State. Big words, but with little in them. Who gave the church property to the clergy, and for wh●ends was it given? It was the legislature which justly took it from the Roman priests, because their ministry was judged noxious to the country, and which gave it to the Protestant clergy for the good of the whole community. As justly might they take it from the Episcopal clergy, *existing interests being respected*, and give it to Presbyterian or Independent ministers if they judged it beneficial to the country. It was given by the nation to its pastors for its own use, and the nation must still be judge how far its present application answers that end. As it was justly taken from the Catholic trustees when their tenure of it was proved to be mischievous, so may it justly be taken from the Protestant trustees when their tenure is likewise proved to be mischievous. Church property exists by act of Parliament for the good of the nation, and Parliament must be the supreme judge whether it is for the good of the nation that it should cease to exist. Anglicans maintain that the interests of religion depend on its remaining in their hands; dissenters, with much more reason, contend that religion would flourish more if it were applied to other purposes. Both appeal to Parliament, and Parliament alone must judge. Who, in fact will suffer if this property is resumed by the State? Not the people, for they will be better taught without it; not the patrons, for they ought to receive a compensation for the loss of their advowsons; not the pastors, for they ought to enjoy the income till their deaths; not their successors for they do not exist. All classes would be benefited, and none would suffer, if Church property, being resumed by the State, were employed for schools, village libraries, hospitals, or other purposes, any of which would serve the interests of all. Page 411–412.

From the English Churchman.

THE ORIGIN OF THE ENGLISH, GERMANIC, AND SCLAVONIAN LANGUAGES AND NATIONS, BY THE REV. J. BOSWORTH, D. D. London, Longmans, 1848. 1 vol. large 8vo.

This learned work, which was originally written as an introduction to the Author's "Anglo-Saxon Dictionary," gives not only an account of the origin of the English, German, and Sclavonian languges and nations, but also a sketch of their early literature, and short chronological specimens of Anglo-Saxon, Friesic, Flemish, Dutch, German, from the Mosogoths to the present time, Icelandic, Norwegian, and Swedish, tracing the progress of these languages, and their connexion with the modern English; together with remarks on the Oriental origin of alphabetic writing, and its extension to the West. A map of European languages is prefixed with notes on the progressive population of Europe from the East, by the Iberians, Finns, Celts, and Germans, especially referring to the settlement of the Saxons in Britain. According to Dr. Bosworth:—

Europe appears to have been gradually occupied by successive streams of population from the East. Those now located most to the West, the Celts, were among the tribes, who first left Asia, and were impelled westward by succeeding emigrations, and thus spread over a considerable part of Europe. The Celts, or Celtæ, were a people of Gaul, who, at a very early period, crossed the Straits of Dover, and entered the British Isles. The ancient Britons were therefore Celts, who were subsequently conquered by the Romans, and then by the Saxons, and driven into Wales and Cornwall. Britain must have been inhabited even before the Trojan war, more than 1,200 years before the Christian era, as tin was then brought from Britain by the Phœnicians. It has been clearly proved that the Celtic dialects are of cognate origin with the Sanscrit, though differing so much in structure as to be distinct from the Teutonic or German.

The Teutonic, German, or Gothic, tribes were the second source of European population. The Scandinavians proceeded from these German tribes. Like their predecessors, the Celts, these Teutonic tribes came out of Asia into Europe over the Cimmerian Bosphorus, between the Black Sea and the Sea of Asoph, but at a later period, perhaps about B. C. 680. In the time of Herodotus, about B. C. 450, the Teutonic tribes were on the Danube, and extended towards the South. Fifty years before the Christian era, in Cæsar's time, they were called Teutoni, or Germans, and had established themselves so far to the westward as to have obliged the Celts to withdraw from the eastern banks of the Rhine. In later ages they became known by the name of Goths.

The third and most recent stream of population, which flowed into Europe, conveyed thither the Sclavonian or Sarmatian nations: they are mentioned by Herodotus, as being on the borders of Europe in his time; they therefore probably entered Europe soon after A. D. 450. These coming last occupied the most eastern parts—as Russia, Poland, Eastern Prussia, Moravia, Bohemia, and their vicinity. From these Sclavonian tribes a third genus of European languages arose, as the Russian, Polish, Bohemian, Livonian, Lusatian, Moravian, Dalmatian, &c.—pp. 10-11.

Prior however to the Celts, "we find, in the south-west, traces of the Iberians, or Eukarians, who appear to have been a pastoral race; and in the north-west the Iotunes, Ugrians, or Finns." These seem to have been allied to each other, and also to the Magyars of Hungary; and we cannot help thinking that the earliest inhabitants of Britain were of this tribe. Dr. Prichard, whose decease we regret to see announced, says (in his *Physical History of Mankind*, vol. iv., pp. 602-606), "The Finnish nations were probably far spread inthe north-west of Europe before the earliest appearance of the Teutonic tribes, who conquered and supplanted them. As the Celts apparently preceded the German race in advancing towards the north and west, it is probable that they first came into contact and collision with the Finns, or the Finno-Lapponic tribes. To the south-west, in Gaul and Spain, the Celtic invaders found the Eukarian nations in previous possession of the country. Between the Iberians, or Eukarians, and the northern border, which afterwards became the scene of warfare between the German nations and the Finns, there is a wide space, and it is not likely that all this region was found by the Celtic tribes destitute of inhabitants. Who were these earlier inhabitants? And did the Celts or perhaps, rather, the priestly and military classes, who alone among the Celts may have been of Indo-European origin) exterminate them, or only reduce them to vassalage and ultimately form one nation with them? These are questions which it is difficult to answer. We only know that in the Celtic countries there always existed a lower caste, a tribe deprived of all civil rights, and looked upon as mere serfs and slaves" These we fancy were the Iberians or Eukarians, now called Basques; and allied as we believe with the Finns and Magyars.

In the course of time, as the Iberians were driven to the foot of the Pyrenees, or Biscay, by the Celts, so the Finns were compelled to flee into the hills and fastnesses of the North by the invading Scandinavians. The Celts, in their turn, were afterwards pushed forward to the West by succeeding Germanic hordes, and these were again pressed westward by the Sclavonians. The Greek and Romans, at an earlier date, migrated from Asia in a more southerly direction. The locality and nature of European languages being our guide, it may probably be concluded that Europe was, in this manner, peopled by successive migrations from Iran or Persia.—pp. 205, 206.

With regard to language, Dr. Bosworth says,—

The minute investigation of language is not only important in examining the mental powers, but in bearing its testimony to the truth of Revelation, and in tracingthe origin and affinity of nations.

The physical history of man, the researches of the most eminent geologists, the investigations of the most able philosophers, and the close and patient examination of all the phenomena of nature, are so many distant confirmations of the Mosaic Record. At present we need only refer to the physical or natural history of man. Here every candid inquirer is led to the conclusion that all the diversities of the human race originally sprang from one father and mother; and hence we reasonably infer that this primitive pair had one primitive language. We now find a great diversity of tongues. To account for this diversity, philosophers have started different theories; but there is no theory which so satisfactorily accounts for the variety of languages, and yet the similarity observable in their fragments, as the plain statement of facts recorded by Moses . . . . On a close examination and analysis of languages, even as we find them at the present day—nearly forty-two centuries after the confusion—there are, in almost every tongue, a few fragments and whole words so similar as to indicate an original connexion. The great diversity in their vocabularies and grammatical structure is still more apparent. The facts recorded by the Hebrew Legislator of one original language, the consequent confusion of life or pronunciation, and the consequent dispersion, alone account for this pervading identity or resemblance, and the striking diversity.—pp. 2, 3.

The author goes into a most elaborate and interesting investigation of various languages to prove his statements; and shows, in the most convincing manner, that the striking resemblance of the ancient alphabets to one another, supplies clear proof of a common origin; and that when History lends her aid to this evidence, both mutually supporting each other, both showing an antiquity approaching to the deluge, and pointing to an Oriental descent, the mind is compelled to acquiesce in the scriptural account of the progress of the human race. We need not dilate upon the value and importance of the studies in which Dr. Bosworth has been engaged; but shall content ourselves with heartily recommending his work to the attention of our readers, as a work which affords proofs of the Scriptural History of the origin and dispersion of the human race, even independently of those which are supplied by revelation.

Advertisements.

EDUCATION IN SCOTLAND.—The Rev. James Mackay, M. A., of King's College, Aberdeen, (formerly Rector of a Parish in the Diocese of Connecticut, and now colleague and successor to the Very Reverend the Dean of Moray in the pastoral charge of St. John's Church, Inverness,) offers to receive a few pupils from America, to be trained under his own eye at the Royal Academy. This celebrated school, which was established in Inverness in 1792, is one of the most complete educational institutions in this country. The Head-Master, Dr. Steele, ranks with the ablest Mathematicians in Europe; and the other masters are all distinguished in their particular departments.

When the students are prepared for the University, they will have an opportunity (if desired) of attending the regular Curriculum at King's College, when they may graduate at the close of the fourth session. At the Scottish Universities, the length of each session never exceeds six months.

Mr. Mackay, if requested by parents or guardians, will take an annual tour with his pupils through the principal cities of Great Britain, varying the route each year. *Mr. M. resided for seven years in the United States*; and he has had long experience as a teacher.

TERMS:

SCHOOL-BOYS—*Five Hundred Dollars*, per annum;
COLLEGIANS—*Seven Hundred Dollars* per annum.

N. B.—These terms, payable half-yearly in advance, include boarding, washing, books, stationary, and *all fees* at School or College. Clothing and travelling expenses will, of course, be charged according to the actual amount.

Application may be made to the
REV. JAMES MACKAY,
18 *Ness Bank, Inverness, Scotland.*

Mr. Mackay takes the liberty of referring to the Right Rev. the Bishop of Moray, Priory, Pitteneveem; the Right Rev. the Bishop of Argyll and the Isles Duntroon Castle, Argyll-shire; and the Very Rev. the Dean of Moray, Deanery, Inverness;

Also to the Right Rev. the Bishop of Connecticut; the Right Rev. the Bishop of Maine; the Rev. Dr. Ducachet of Philadelphia; the Rev. Dr. Wainwright, of New York; and the Rev. Dr. Jarvis, the Rev. Dr. Croswell, the Rev. Dr. Meade, the Rev. Mr. Hallam, the Rev. J. L. Clark, the Rev. Mr. Cooke, the Rev. Mr. Coxe, the Rev. Professor Jackson, and the Rev. Mr. Everest, of the Diocese of Connecticut;

Also to Nathan Smith, Esq., New Haven, Conn.; Robert Trotter, Esq., of the Royal Bank, Liverpool; and James Wilson, Esq., Banker, Inverness.

Inverness, Nov. 24, 1848—1y1tmi.3tm4p

ORGANS—HENRY ERBEN, 172 CENTRE street, offers for sale the following Organs:

One Gothic Organ of twelve stops, and octave of pedal pipes; dimensions of case, 16 feet high, 19 feet 6 inches front, and 6 feet 5 inches deep.

Three Gothic Swell Organs of eight stops; dimensions of case, 9 feet two and a half inches high, 6 feet 4 inches wide, and 4 feet deep.

Two Grecians of 8 stops, 19 feet high, 6 feet 6 inches wide, and 3 feet 5 inches deep.

Two Gothic Organs of 4 stops, 8 feet high, 5 feet 6 inches wide, 2 feet 6 inches deep.

A variety of Parlor Organs.

One second-hand Church Organ.

November 3—yly.

CHURCH SCHOOL FOR YOUNG LADIES, under the supervision of the Pastor of the Church of the Holy Communion, Miss AYRES, Principal. No. 54 West Twenty-first Street, New-York.

The Fall Term of this Institution will commence on the 18th of September, A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D. D., No. 110 Twentieth Street; of Messrs. Stanford & Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John Street.

REFERENCES:

L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq. Sept. 2—tf

LIGHTNING RODS.—Orders for A. M. Quimby's improved lightning rods, addressed to him at his residence in 27th St., between 2d and 3d Avenues, New York, will receive immediate attention. When the building to be protected is at a considerable distance, a description of the same, including one or two rough sketches, such as a plan of the roof, showing the position of the chimnies, ridges, &c., is required, and the rods and fixtures are then forwarded, with written directions for putting them up. March 24—tf

MRS. ALDEN'S SEMINARY, FOR YOUNG LADIES, Springfield, Mass.—The third Term will commence Wednesday, April 18, 1849. The Academic year is divided into three terms of fourteen weeks each. Pupils admitted at any time, although it is important that all should commence with the term.

This Institution is now permanently established as a Boarding and Day School, and has been organized on a systematic plan, combining, it is believed, all the advantages of the largest Boarding Schools, and also of private instruction in select classes.

The Principal being fully aware, from fifteen years' experience in teaching, and much observation on the subject, that our large Boarding Schools are unavoidably attended with many evils, has therefore in organizing this Institution had particular regard to the prevention of those evils, and the securing to its members, as far as possible, all the domestic and social influences of home.

The number of Boarders is limited to twelve.

The whole number, including Day Scholars, is limited to the entire Supervision, and the personal Instruction, of the Principal in all studies of English and French Literature; and the arts of Drawing, Painting, and Embroidery; thus her influenee is with happy effect brought to bear directly upon the mind, morals, and manners of each Young Lady, affording thereby every facility for improvement of the *manners*, the *heart*, and mental qualifications *all of which* constitute a refined and finished Education.

The Young Ladies who are entered as boarders in the Seminary are treated in all respects as members of the family.

Maternal confidence is encouraged, and a sincere interest is felt and evinced in all that concerns their welfare as students, or as Young Ladies.

French Conversations are encouraged, and the Principal feels a pleasure in announcing that in French and in English Composition her classes excel, under her method of instruction, and pursue these studies with increased interest and success.

Education is here professed to be based on Christian Principles; and whilst no sectarian views are inculcated, habits of considerate and independent thought are encouraged, and a conscientious regard to moral and religious obligations is strictly enjoined.

The Government of the school is firm and decisive, yet mild, such restraints and discipline only are used as proper parental solicitude and affection would impose.

The Incitements are, the marked disapprobation of the Principal in cases of culpable deficiency; and her gratification, and that of parents and friends in cases of excellence; their mental culture; and chiefly the obligations of gratitude and obedience to their Creator and Redeemer.

PLAN OF ORGANIZATION AND TERMS.—In this Institution there are three general classes, denominated *Primary*, *Junior*, and *Senior*, and the *Graduates' Department.*

The Primary Class is composed of the younger daughters of patrons who wish them to accompany elder sisters, and to continue through the whole course of Instruction It includes the usual studies of such classes. Charges, $8 per term of 14 weeks.

The Junior Class includes any of the common English studies, namely:—Arithmetic; Grammar; Geography; History; Chronology; Natural Philosophy; Physiology; Penmanship; Composition, &c.; $10 per term.

The Senior Class, continuation of any of the above studies if necessary, with Ancient Geography and History, Mythology; Botany; Astronomy; Chemistry; Elocution; Rhetoric; Logic; and Mathematics, $15 per term.

These classes recite in the usual method from text-books Lectures, with liberal and extended views, and clear and practical illustrations accompany each recitation.

The whole charge for Boarding Scholars in the above classes is $50 per term, or $150 per annum.

In Music on the Piano, Guitar, Organ, or Harp, Parents can have a choice of Ladies or Gentlemen Professors at their respective charges—from twelve to twenty dollars per term of fourteen weeks.

The Graduates' Department is designed exclusively for such as are about finishing their course of study including those who are qualified to enter from the Senior class, and others who may have completed a course of study in the ordinary schools.

The course of Instruction in this department embraces General Reviews of Ancient History; Classical Antiquities; Mental Philosophy, with reference to Rhetoric, Logic, and Criticism; Critical Readings of the English and American Poets, with critiques of their Poetical Works; English Literature, with Lectures, comprising a brief history of the most distinguished authors, and their writings; Composition studied as an Art; Conversations on Nature and Art; Constitution of the United States; Greek, Latin, French, Spanish and Italian Languages and Literature; Miscellaneous Lectures throughout the course on the more interesting and useful subjects of Polite learning—such as the Oriental Character; Origin of Society; Various Classes of society; Duties to each; Systems of Education; Novel Reading; the History and Utility of Music; Poetry; Painting; Sculpture; Architecture; Useful and Interesting Discoveries and Inventions; and other Miscellaneous Subjects. Tuition in this department, 25 dollars per term, Boarding and tuition two hundred dollars per Annum.

Circulars may be had at the office of the Churchman.

REFERENCES.—Rev. Henry W. Adams, Springfield, Mass.; Rev. George F. Simmons, do.; Major J. W. Ripley, U. S. Armory, do.; Right Rev. Manton Eastburn, D. D., Boston, Mass.; Mrs. General Gaines, N. Y. City; and the Episcopal Clergy generally of New York City.

Springfield, March 17, 1849. m17—tf

MRS. COMEGYS' SCHOOL FOR YOUNG LADIES.—This Institution is located, for the present. in Cranberry street, (No. 35,) between Columbia and Willow; but will be removed on the first of May to another position, combining pleasantness of prospect with healthiness of location, and ease of access to scholars from every part of the city.

Every opportunity will be given in this Institution for the acquisition of an elegant, accomplished, and scientific education. It will be the constant aim of the Principal to make the discipline, the studies, and all the internal arrangements of the school conform to Christian principles, and serve to implant in the hearts of her pupils a deep reverence for sacred things, and a hearty love for the Saviour. Those who become members of her family will excite the same solicitude, and receive the same zealous care, in this respect, as her own children; and they will thus be expected to govern their least actions by the rules of Christian duty.

Mrs. Comegys will be assisted by teachers of distinguished ability and experience, thoroughly acquainted with the branches entrusted to them.

TERMS.—ONE-HALF IN ADVANCE—REMAINDER IN MARCH.

For board, and tuition in all the English branches, for the scholastic year of ten months, commencing the first of October, $200.

Washing, $20.

Day scholars, divived into quarters (payable in advance,) $40.

For the Latin language, $20.
For the French language, $20.
For the German language, $20.
Drawing, $20.
Music on the Piano, with singing, $60.
Guitar and Harp at the Teachers' charges.

REFERENCES.—Right Rev. Wm. Meade, D. D., Bishop of Va.; Right Rev. Manton Eastburn, D. D., Bishop of Mass.; Rev. B. C. Cutler, Brooklyn; D. Embury, Esq. do.; Freeman Hunt, Esq., do.; Rev. F. Vinton, D. D., do.; Rev. W. H. Lewis, D. D., do.; Rev. J. F. Fish, do.; Rev. Wm. Staunton, do.; Rev. Clement M. Butler, Washington, D. C.; Commodore Joseph Smith, do.

Brooklyn, 1849. March 17—4t

PIERMONT INSTITUTE.—The summer term of this school will commence the 9th of May. A few children, under the age of sixteen years, can be received into the family of the Principal, where particular and paternal attention will be given to their studies, health, morals, habits, and amusements.

Expenses per term of fourteen weeks, including tuition in English branches, board, washing, lights and ordinary mending, $28 00.

Tuition in Latin or in French; Drawing and instruction in Mezzotint, each, $5 00.

Instruction in Painting with Oil or Water Colors, $12.

Tuition in Music, and Use of Piano, $12 00.
" for Juvenile Day Scholars, per term, $3 00.
" Advanced " " " $5 00.

It will be requisite for each boarder to find their own beds, bedding, napkins and towels, all marked in full. The present term will close the second day of May; and the Fall term will commence the 12th of Sept.

Bills payable at the expiration of one-half of each term. Steamboats run from Piermont to New York daily, in one and a half hours, so that pupils from the city, *if their parents desire it*, can visit their homes once every month.

WILLIAM HENRY FERGUSON, Principal.
Piermont, Rockland Co., N. Y., March 12th, 1849.

REFERENCES.—The Rev. Dr. Henry, New York University; Rev. W. F. Walker, Humphreysville, Ct.; Rev. John C. Sterling, Piermont; Thomas Blanche, Esq., do.; Rev. Professor Reynolds, Rector of St. John's Church, West Hoboken, N. J. March 17—tf

FEBRUARY REPORT.—The Mutual Benefit Life Insurance Co., No. 11 Wall-st., have issued, during the month of February, 1849, One Hundred and Thirty Three *new* Policies, viz.:

To Merch'ts & Traders	36	To Clergymen	2
" Mechanics	25	" Lawyers	5
" Manufacturers	11	" U. S. Officer	1
" Clerks	15	" Banker	1
" Physicians	7	" Engineer	1
" Farmers	8	" Stage Proprietors	2
" Ladies	5	" Other occupations	15
	107		26
			133

Total *new* Policies in February,

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MISS HATHAWAY'S SCHOOL FOR YOUNG LADIES.—at 171 Sixth Avenue—next door Blondel's Book Store. Terms of Tuition graduated according to the studies pursued. Circulars can be obtained at the School Room. Miss H. has permission to refer to various Gentlemen of Respectability, whose names are published in her circulars. March 17—tf

SCHOOL FOR MORAL DISCIPLINE. The undersigned proposes to open a School immediately after the Christmas holidays, at City Point, opposite Fort Independence, commanding a beautiful view of the harbor, islands and shipping, and enjoying a most pure and exhilarating atmosphere; and he trusts that the experience he has had under the Rev. E. M. P. Wells, will insure him the confidence and patronage of the public.

Moral Education is the peculiar object of this School; to educate boys, not as if they were physically, but morally, men; men in infancy; and to teach them to act now on the same principles which they must or ought to act on in future life; to form, (or, if need be, to *re*-form,) a moral character; to treat them as possessing a soul as well as a body, a heart as well as an intellect; and as if existing not for this world, but in this world for another; not only to give power to the intellect, but to direct it; not simply to have the intellect under the control of the heart, but to bring that heatt under the influence of those great moral principles which form the Government of God.

In Intellectual Education the object is to teach the pupil to think, to reason, to investigate, to discover for, and teach himself, rather than to write down on the voluminous pages of the memory the acquirements of others, without making them his own.

Physical Education is a principal subject of practical as well as theoretical attention, in food, exercise, air, bathing, the organs, and the habits. It is considered important, not simply for its effects on the body, but chiefly for its effects on the mind. Many of the vices in life arise from a neglect of Physical Education.

Exercise is taken regularly three times a day, Sundays not excepted.

Daily Bathing, in sea water, is strictly attended to.

STUDIES.—The regular studies are the Elementary and Higher Branches requisite for a thorough English Education, including Singing, Book-Keeping, Exchanges and Navigation.

Extra studies are the Ancient and Modern Languages, Instrumental Music and Drawing.

The Government is moral suasion, rather than physical force. The object is to show the reason for obedience and thus lead the mind to approve of, and pursue, the good; never to indulge, but always to be kind; never to be severe, but always to be strict; to obtain unqualified obedience, by request, if possible, but always to obtain it; and, in this case, not to accomplish it by the infliction of sudden pain or fear, but by a gentler, yet longer process; the privation of play, of conversation, of familiar social intercourse with the instructors. We wish not to punish evil, but to cure it; and better yet, if possible, to prevent it. For this purpose, the boys are always with some member of the government, or one of the instructors. At study, at play, at meals, at rest, by night and by day, the boys are always with the Superintendent or a teacher.

CONDITIONS.—Boys are received for a period of not less than six months, nor under the age of nine years. The boys, while members of the school, must be wholly under the direction of its government. The parents and guardians are requested to satisfy themselves fully respecting the school, and determine whether they can give up their boys wholly to its management for the time specified.

The expenses are $3 50 per week. The first quarter is to be paid in advance. As a boy is not to be received for a less term than six months, so the full expenses of the six months are to be paid. All expenses for board, tuition, books, (except for extra studies) stationary, washing, mending, medical attention, &c., are included in the foregoing charge.

Extra studies, $5 per quarter, for each branch, (in classes) except Music and Drawing, which are $10 per quarter.

The School is under the supervision of a Visiting Committee, consisting of Rev. E. M. P. Wells, Rev. Alexander H. Vinton, D. D., Rev. William Croswell, D. D.

REFERENCES.—The gentlemen of the visiting Committee. WILLIAM BRADFORD.

☞ All communications should be addressed to WILLIAM BRADFORD, Principal of School for Moral Discipline, City Point. Jan6, 1849, tf

THE MUTUAL LIFE INSURANCE COMPANY OF NEW-YORK, No. 15 Wall street. Nett amount of accumulated Premiums invested in mortgages and N. Y. State and City Stocks and U. S. Government, $376,282,20.

This company is organized on the purely mutual principle, and its business is restricted by the charter to the insurance of lives, and granting annuities and endowments, and now ranks amongst the strongest and safest institutions in this country. The whole of the profits inure to the benefit of the policy holders. An extensive and prosperous business promises large dividends on the first division of profits on the 1st February, 1848, and persons now insuring will share in these profits if they survive that period.

The premiums are paid annually, semi-annually, and quarterly, if desired, and are as low as any American Company, and lower than the English, with a participation in the profits. Policy holders are secured by investments in bond and mortgages on real estate in the cities of New York and Brooklyn, worth double the amount loaned thereon, and in Stocks of the State and City of New York, and of the United States.

The transactions of this Company are on the cash principle; consequently the survivors of parties insuring with it will not be subjected to the heavy drawback of accumulated premium notes, reducing the benefit of the assurance to a small pittance.

Persons may effect insurance on their own lives and on the lives of others. A married woman can insure the life of her husband, which will inure to her sole use and that of her children.

Pamphlets explanatory of the principles of Mutual Life Insurance, and illustrating its advantages, with forms of application, may be obtained at the office of the Company, 56 Wall Street, or of any of its agents.

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May22—tf

NEW ORGAN OF ANNUNCIATION Church, New York, Rev. S. Seabury, D. D. Rector.

At a meeting of the Vestry, held Oct. 2d, 1848, Floyd Smith, Esq., Chairman of Committee on the payment for the Organ, and approval of the same.

Reported. That after due examination by Messrs. C. D. Judah, and J. H. Cornell, whose report is appended, they recommend the acceptnace of the Organ, and move a vote of the Vestry commendatory of the instrnment, and of Mr. Jardine as the consttuctor thereof.

"We report that the workmanship and material are of the best quality, which, combined with its *fine tone* and *perfect voicing*, renders the Organ, in all respects, an excellent and complete instrument, and that it is in all its details, faithfully and fairly made, and reflects much credit upon its maker."

The Committee offer the following resolutions.

1st. That this Vestry do hereby receive from Mr. Jardine the Organ built by him for the Church of the Annunciation, as being perfectly and completely finished, even beyond the requisites of the contract, and as being entirely satisfactory to this Vestry.

2d. That this Vestry, entertaining a high opinion of Mr. Jardine's competency as an Organ Builder, and having every reason to be well satisfied with the gentlemanly and very correct deportment of Mr Jardine in his intercourse with the members of this body while building the new Organ, take pleasure in recommending him to all persons who may require the services of an Organ Builder. Signed, FLOYD SMITH.

(This is an instrument of the largest class, containing 3 Ranks of Keys, 30 stops, and 2 stops of Pedal Pipes, both to CCC. sixteen feet.)

Mr. Jardine respectfully solicits orders, which will be most faithfully executed.

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Dr16, tf

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Premiums are payable annually, but may be paid semi-annually or quarterly, and parties taking Life Policies may, when the premiums amount to fifty dollars, if they prefer, give their individual notes for ONE-HALF the annual premium, upon which they are required to pay six per cent interest.

Prospectus, and all papers necessary to effect insurance, and all information in relation to the plan of operations, may be obtained, gratis, at the office of the Company, No. 11 Wall Street.

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Jy8—3m.

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